



THE CLAINED C CANCELLADY:

SINNERS SANCTUARY;

A discovery made, of those glorious priviledges offered unto the penitent and faithful under the Gospel:

Unfolding their freedom from death, condemnation, and the Law, in fourty Sermons, upon Romans Chap. 8.

By that eminent Preacher of the Gospel, Mr. Hugh Binning, late Minister at Govan.

Heb. 11. 4.

And by it be being dead, get speaketh.

Ifaiah 38. 16.

O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

Zanch. Thef. 3. de Dispens. &c.

Dispensare solet Christus banc salutis gratiam, per Bermonem veritatis, boc est, per Evangelium salutis nostra.



EDINBURGH.

Printed by George Swintown and James Glen, and are to be fold at their Shops, in the Parliament-yard. Anno Dom. 1670.

THE SINNERS SANGTUARY:

時間を

-

ののの

200

100

4 3

453

40

*3

1

No

岩 effe.

0

(A) ()

133

W 3

10

23

ALT STATE OF THE PARTY OF THE P

0

(Se

6, 4

CER

C. 4

CH

Cat 4 4 4 ce.

A discovery made, of those glorious priviledges offered unto the penitent and 420 faithful under the Gospel: 050 ¢ 3

Unfolding their freedom from death, condenuacion, and the Law, in fourty Sergions, upon Longus Chap. 8.

of By that eminent Preschelo Mr. Hugh Binning,

> .4 .11 .dol4 And by it he being dead, set freshorf.

traish 28. 15. O Lord, by thefe things men live, and in all thefe things is the life of my spires : so with them recesser me, and rishe are to live.

Zart. That a de Difpent e. Defection of a Coridar hand futuris graniam, no termonem vertitation, loc eff. per brangelium falmis un flou. ch

Rinted by George Swintown and James Glen, and are to be load at their Scope, in the Park were gard. And Com. 1640.

lustre thereby given for publick view; besides that, there is a general aversation in them that furvive, so mix with the Genius of the dead. This little Piece upon the eighth Chapter to the Romanes, labour under all these disadvantages being imperfect, as to parts, by the immature death of the Author, and for ought I know, never defigned for publick view, could not bave the last touch of bis Pen: Neither hath bis Genius appeared in another person, to pursue bis Work; get because many impersect Writings bave been useful to the Church of Christ, and bave provoked others with boly emulation, to pursue she perfecting of things well begun; ob-()2: fervingPothe Reader.

Serving also the universal acceptance that another imperfect Piece of the same Authors hath sound with all who have seen it. I have been persuaded to let these go to the worlds view, not doubting but they shall find the same acceptance, and be, through the blessing of God, rendered profitable to the Christian Reader.

listing thereby given for publick view; befolds that, there is 200 CO Alaston in them that fair. D. P. was until the Genius of the dead. I his little lieve upon the eighth Chapter to the being imperfets, as to be in the fell inventages death of the Author, and for onger lances, and for onger lances, and for onger lances.

ning appeared in another perfect, to purple his in the A B B. December many imperfect to recovery his become provided to the Cherch of County and become provided extern many of thereis well begun; observing the ferving of the set begun; observing ().



SERMON I.

Upon Romanes VIII.

Vers. 1. There is therefore now no condemnation, &c.



Here are three things which concur to make man miserable; sin, condemnation, and affliction: Every one may observe, that man is born anto trouble, as the sparks slie upward; that his dayes here are sew and evil, be possesses moneths of vanity, and wearisome nights are appointed for him, Job. 5. 6, 7. and 7. 3. He is of sew dayes, and full of trouble, Job. 14. 1. Heathers have had many meditations of the misery of

man's life; and in this have out-fiript the most part of Christians. We recount, amongst our miseries, only some afflictions and troubles, as poverty, sickness, reproach, banishment, and such like: they again have numbred even these natural necessities of men amongst his miseries, to be continually turned about, in such a circle of eating, drinking, and sleeping: What burden should it be to an immortal spirit to roll about perpetually that wheel? We make more of the body than of the soul: They have accounted this body a burden to the soul; they placed prosperity, honour, pleasure, and such things, which men pour out their souls upon, amongst the greatest miseries of men, as vanity in themselves, and veration, both in the injoying and losing of them: But, alace! they knew not the

fountain of all this milery, for , and the accomplishment of this milery, candemnation. They thought trouble came out of the ground and duff, either by a natural necessity, or by chance ; but, the Word of God, discovereth unto us the ground of it and the end of it: the ground and beginning of it, was mans defection from God, and walking according to the field; and from this head have all the calamities and ftreams of miferies in the world iffued; it hath not only redounded to men, but even to the whole creation, and fubjeded it to vanity, ver. 20. of this Chapter. Not only shale thou, O man (faith the Lord to Adam) eat thy meat in forrow, but thy curse is upon the ground also, and thou who was immortal, shalt return to that dust which thou magnified above thy soul, Gen. 3. 17. But the end of it is suitable to the beginning; the beginning had all evil of fin in it, and the end bath all evil of punishment in it. These streams of this lifes milery, they run in to an infinit, boundless, and bottomless ocean of eternal wrath. If thou live according to the flesh thou shalt die: It is not only death here, but evernal death after this. The milerles then of this pres font life, are not a proportionable punishment of fin; they are but an earnest given of that great sum, which is so be payed in the day ofaccompts; and that is condemnation, everlaining destruction from the presence of the Lord and the glory of his power. Now, as the Law discovers the perfect misery of mankind, so the Gospel hath brought so light a perfect remedy of all this mifery. Jelus Christ was manifested to take away fin, and therefore his Name is Fesus, for he shall fave his people from their fins. This is the Lamb of God that takes away the fins of the world. Judgment was by one unto condemnation of ally but now there is no condemnation to them that are Christ Jesus; sochole two evils are removed, which indeed have all evil in them. He takes away the curfe of the Law, being made under it; and then he takes away the fin against the Law by his holy Spirit. He hath a twofold vertue, for he came by blood and water, 1 Feb. 5. 6, 7. by blood, to cleanle away the guilt of fin ; and by water, to purifie us from fin it felf. But in the mean time, there are many afflictions and mileries apon us, common to men: Why are not these removed by Christ? I say, the evil of them is taken away, though themselves remain. Death is not taken away, but the fling of death is removed ; death, effictions, and all are evercome by Jesus Christ, and so made his servants to do us good !

The evil of them is Gods wrath and fin, and thele are removed by Jesus Christ. Now they would be taken away indeed, if it were not good they remained, for all things work together for the good of those that love God, ver. 28. So then we have a most compleat deliverance in extent, but not in degrees: Sin remains in us, but not in dominion and power: wrath sometimes kindles because of fin, but it cannot increase to everlasting burnings. Afflictions and miseries may change their name, and be called instructions and tryals, good, and not evil: but Christ hath reserved the full and perfect delivery till another day, which is therefore called the day of compleat redemption, and then, all sin, all wrath, all misery shall have an end,

and be swallowed up of life and immortality, ver. 23.

This is the fum of the Gospel; and this is the substance of this Chapter. There is a threefold confolation answerable to our three-fold evils: There is no condemnation to those that are in Christ. Here is a blessed message to condemned lost sinners, who have that sentence within their breafts, verf. 1. This was the end of Christs coming and dying, that he might deliver us from fin as well as death, and the righteousnesse of the Law might be fulfilled in us; and therefore he hath given the holy Spirit, and dwels in us by the Spirit, to quicken us who are dead in fins and trebaffes. O! what confolation will this be to fouls, that look upon the body of death within them, as the greatest milery, and do groan with Paul, Omiserable man that I am, &c. Rom. 7. 24. This is held forth to verf. 17. But because there are many grounds of heavineffe and sadnesse in this world, therefore the Gospel oppoles unto all thefe, both our expectation which we have of that bleffed hope to come, whereof we are fo fure, that nothing can frufrat us of it. And also the help we get in the mean time of the Spirit to bear our infirmities, and to bring all things about for good to us, verf. 28. And from all this the believer in Jefus Chrift, hath ground of triumph and boafting before the perfect victory. Even as Pant doth in the name of believery, from verf. 31. to the end. Upon thefe confiderations, he that cryed out not long ago, O miserable man, who hall deliver me? doth now cry out, Who hall condemn me? The diffressed wreftler becomes a victorious trimmpher; the beaten Souldiour becomes more than a Conquerour. Oh that your hearts could be perswaded to hearken to this joyful found! to embrace Jefus Christ for grace and falvation; how quickly would a fong of triumph

triumph in him swallow up all your present complaints and lamen-

All the complaints amongh men, may be reduced to one of thefe three. I hear the most part bemoaning then lives thus; Alace for the mileries of this life, this evil world! Alace for poverty, for contempt, for fickness! On milerable man that I am, who will take this disease away? who will shew me any good thing? Pfal. 4. any temporal good? But if ye knew and confidered your latter end, ye would cry out more; ye would refuse to be comforted, though these miseries were removed. But I hear some bemoaning themfelves more fadly, they have heard the Law and the fentence of condemnation is within them; the Law hath entred and killed them: Oh! what shall I do to be faved ? Who will deliver me from the wrath to come? What is all prefent afflictions and mileries, in respect of eternity? Yet there is one moan and lamentation beyond all thefe. when the foul finds the fentence of absolution in Jesus Christ, and gets its eyes opened to fee that body of death and fin within, that perfect man of fin diffused throughout all the members; then it bemoans it felf with Paul, Ob miserable man, who shall deliver me from this body of death? Rom. 7.24. I am delivered from the condemnation of the Law, but what comfort is it, as long as fin is to powerful in me ? Nay, this makes me often suspect my delivery from wrath and the curle, feing fin it felf is not taken away.

Now, if ye could be persuaded to hearken to Jesus Christ, and embrace this Gospel, O! what abundant consolation should ye have what a persect answer to all your complaints? they would be swallowed up in such a triumph, as Pauls are here. This would discover unto you a persect remedy of sin and misery, that ye should complain no more; or at least no more as these without hope. You shall never have a remedy of your temporal miseries, unlesse ye begin at eternal, to prevent them. Seek first the kingdom of God, and all other things shall be added unto you: seek first to slee from the wrath to come, and ye shall escape it; and beside, the evil of time-afflictions shall be removed: first remove the greatest complaints of sin and condemnation, and how easie is it to answer all the lamentations of this life, and make you rejoice in the midst of them.

You have in this verse three things of great importants to confider, The great and precious priviledge, the true nature, and the special property of a Christian. The priviledge is one of the great-

cít

est in the world, because its of eternal consequence and soul concernment: the nature is most divine, he is one that is in Jesus Christ, and implanted in him by saith: his distinguishing property is noble, suteable to his nature and priviledges, he walkes not as the world, according to his base sless, but according to the spirit. All these three are of one latitude, none of them reaches surther than another; that rich priviledge and sweet property concenters and meets together in one man, even in the man who is in Jesus Christ: whoever enters into Jesus Christ, and abideth in him, he meets with these two, Justisfication and Sanctification; these

are no where elle, and they are there together.

If ye knew the nature and properties of a Christian, ye would fall in love with these for themselves, but if these for your own fakes will not allure you, confider this incomparable priviledge that he hath beyond all others, that ye may fall in love with the nature, of a Christian. Let this love of your selves, and your own wel-being purfue you in to Jefus Chrift, that ye may walk even as he walked: and I affure you, if ye were once in Christ Jelus, ye would love the very nature and walking of a Christian, no more for the absolution and falvation that accompanies it, but for its own freetneffe and excellency beyond all other. Ye would as the people of Samaria, no more believe for the report of your own necessity and milery, but ye would believe in Jefus Christ, and walk according to the Spirit. for their own testimony they have in your consciences. Ye would no more be allured only with the priviledges of it to embrace Chiflianity, but ye would think Christianity the greatest priviledge, a reward unto it felf. Pietas ipfa fibi merces eft; Godlineffe is great gain in it felf, though it had not fuch fweet confequents or compani-That you may know this priviledge, confider the effate all men are into by nature : Paul expresses it in short, Rom. 5. By the offence of one, judgemnt came upon all unto condemnation . and the realon of this is , by one man fin came upon all, and fo death by fin, for death paffed upon all, because all bave finned, vert. 18. 12, Lo. then, all men are under a fentence of condemnation once : This fentence is the curse of the Law: Cursed is every one that abideth not in all things commanded to do them. The knew what this curse were, ye would indeed think it a priviledge to be delivered from it. Sin is of an infinite deferving, because against an infinite God: its an offence of an infinite Majefly, and therefore the

CHEC

triumph in him swallow up all your present complaints and lamen-

All the complaints amongst men, may be reduced to one of these three. I hear the most part bemoaning them lives thus; Alace for the mileries of this life, this evil world! Alace for poverty, for contempt, for ficknes! Oh miserable man that I am, who will take this disease away? who will shew me any good thing? Pfal. 4. any temporal good? But if ye knew and confidered your latter end, ye would cry out more; ye would refuse to be comforted, though these miseries were removed. But I hear some bemoaning themfelves more fadly, they have heard the Law and the fentence of condemnation is within them; the Law hath entred and killed them : Oh! what shall I do to be faved ? Who will deliver me from the wrath to come? What is all prelent afflictions and mileries, in respect of eternity? Yet there is one moan and lamentation beyond all thefe, when the foul finds the sentence of absolution in Jesus Christ, and gets its eyes opened to fee that body of death and fin within, that perfect man of fin diffused throughout all the members; then it bemoans it felf with Paul, Ob miferable man, who shall deliver me from this body of death? Rom. 7.24. I am delivered from the condemnation of the Law, but what comfort is it, as long as fin is fo powerful in me ? Nay, this makes me often suspect my delivery from wrath and the curle, feing fin it felf is not taken away.

Now, if ye could be persuaded to hearken to Jesus Christ, and embrace this Gospel, O! what abundant consolation should ye haves what a persect answer to all your complaints? they would be swallowed up in such a triumph, as Pauls are here. This would discover unto you a persect remedy of sin and misery, that ye should complain no more; or at least no more as these without hope. You shall never have a remedy of your temporal miseries, unlesse ye begin at eternal, to prevent them. Seek first the kingdom of God, and all other things shall be added unto you: seek first to see from the wrath to come, and ye shall escape it; and beside, the evil of time-afflictions shall be removed: first remove the greatest complaints of fin and condemnation, and how easie is it to answer all the lamentations of this life, and make you rejoice in the midst of them.

You have in this verse three things of great important to confider, The great and precious priviledge, the true nature, and the special property of a Christian. The priviledge is one of the great-

cfl

eff in the world, because its of eternal consequence and soul consequence: the nature is most divine, he is one that is in Jesus Christ, and implanted in hims by faith: his distinguishing property is noble, suteable to his nature and priviledges, he walkes not as the world, according to his base stell, but according to the spirit. All these three are of one latitude, none of them reaches surther than another; that rich priviledge and sweet property concenters and meets together in one man, even in the man who is in Jesus Christ: whoever enters into Jesus Christ, and abideth in him, he meets with these two, Justification and Sanctification; these

are no where elfe, and they are there together.

If ye knew the nature and properties of a Christian, ye would fall in love with these for themselves, but if these for your own sakes will not allure you, confider this incomparable priviledge that he hath beyond all others, that ye may fall in love with the nature, of a Christian. Let this love of your selves, and your own wel-being purfue you in to Jefus Chrift, that ye may walk even as he walked: and I affure you, if ye were once in Christ Jesus, ye would love the very nature and walking of a Christian, no more for the absolution. and falvation that accompanies it, but for its own sweetnesse and excellency beyond all other. Ye would as the people of Samaria, no more believe for the report of your own necessity and milery, but ye would believe in Jefus Christ, and walk according to the Spirit. for their own testimony they have in your consciences. Ye would no more be allured only with the priviledges of it to embrace Chiflianity, but ye would think Christianity the greatest priviledge, a reward unto it felf. Pietas ipfa fibi merces eft; Godlineffe is great gain in it felf, though it had not fuch fweet confequents or compani-That you may know this priviledge, confider the effate all men are into by nature : Paul expresses it in short, Rom. 5. By the offence of one, judgement came upon all unto condemnation, and the reason of this is , by one man fin came upon all, and so death by fin, for death passed upon all, because all bave sunned, vers. 18. 12. Lo then, all men are under a fentence of condemnation once : This fentence is the curse of the Law: Cursed is every one that abideth not in all things commanded to do them. If ye knew what this curse were, ye would indeed think it a priviledge to be delivered from it. Sin is of an infinite deserving, because against an infinite God: its an offence of an infinite Majefly, and therefore the

curfe upon the finner involves eternal punishment. Of what weight is in that word, a Thef. 1. 9. Te shall be punished with ever lasting defirution from the presence of the Lord, and glory of his power? if it were duely apprehended, it would weigh down a mans foul, and make is heavy unto death. This condemnation includes both damnum & panam, panam damni & panam fensu, and both are infinite in themselves, and eternal in their continuance. What an unpleasant and bitter life would one lead, that were born to a kingdom, and yet to be banished it, and losse it? But what an incomparable loffe is it, to fall from an heavenly kingdome, which heart cannot conceive, and that for ever? In Gods favour is life, and in his presence are rivers of pleasures for evermore. When your petty penny-loffes do so much afflict your spirits, what would the due apprehension of so great a losse do? would it not be death unto you, and worfe then death, to be separated from this life, to be eternally banished from the presence of this glory? If there should be no more punishment but this only; if the wicked were to endure for ever on earth, and the godly whom they despised and mocked, were translated to heaven, what torment would it be to your fouls to think upon that bleffedneffe which they enjoy above? and how foolifhly ye have been put by it for a thing of no value? what would a rich man's advantages and gaines be to him, when he confidereth what an infinite lofer he is I how he hath fold a kingdom for a dung-hill? Now if there were any hope, that after fome years his banishment from heaven might end, this might refresh him, but there is not one drop of fuch confolation : he is banished. and eternally banished from that glorious life in the presence of God, which these do enjoy, whom he despised, If a man were shue up all his lifetime in a pit, never to fee the light once more, would not this be torment enough to him? but when withall there is fuch pain joyned with this loffe; when all this time, he is tormented within with a gnawing worm, and without with fire : these senses that did fo greedily hunt after fatisfaction to themselves, are now as fensible in the feeling of pain and torment; and when this shall not make an end, but be eternal; O! whose heart can confider it? It is the comfort and ease of bodily torments here, that they will end in death. Deftruction destroyes it felf, in destroying the body, but here is an immortal foul to feed upon, and at length the body shall

be immortal, that deftruction cannot quite deftroy it, but fhall

be an everlasting destruction, and living death.

This is the fentence that is once past against us all in the Word of God, and not one jot of this Word shall fall to the ground : Heaven and earth may fail fooner. Ye would think it were an irrepealable decree, if all the Nations in the earth, and Angels above, converned to adjudge a mon to death, did pals femence upon him : Nay, but this Word that is daily spoken to you, which paffeth this sentence apon you all, is more certain; and this fentence of death must be executed, unless ye be under that bleffed exception made here, and elsewhere in the Gospel. I befeech you consider what it is to have fuch a Judge condemning you. Would not any of you be afraid, if we were under the tentence of a King? if that hidgment were above your head, Who of you would fit in peace and quietnels? Who would not fice from the wrach of a King, that is like the roaring of a Lion? But there is a fentence of the KING of Kings and Nations, above your heads: Who would not fear thee, so whom: ie doth appercain, O King of Nations! It is not a great men that can'de-Hroy thy body that is against theesit is not he who hatty power to kill they, and he hash alfos great defire to to do; this were indeed much but it is the great and eternal Jehovah, who lifts up his bond to beat ven, and swears be lives for ever, he is against thee; he who hath all power over body and foul, is against thee, and so is oblidged to improve his omniporency against thee: He can kill but foul and body. and east them into hell; and by verrue of this ourse he will not force thee, but pour our all the curses in this book. Thou would be at no peace if thou were declared rebell by the King and Parliament; but alace! that's a small thing, they can but reach thy body, nay, neither can they alwayes do that; thou may fice from them, but whither canft thou flee from him? thou cannot go out of his dominions, for the earth is his, and the fes, and all that therein is : darkness cannot hide thee from him, he may spare long, because he can certainly overtake when he pleases : men may not, because they have no affurance of finding. I beleech you then, confider this, it is offoul-confequence; and what hath a man gained, if he gain the world and lofe bis foul? if the gainer be loft, what is gained ? And it is of evernal confequence, and what is many thousand years to this? You can look beyond all thefe, and might comfore your solves on hope; but you cannot fee to the end of this, there is fill.

mare before then is palt; may, there is nothing palt, it is still as beginning.

Ochre pe would consider this curse of God that stands registrate upon us all; What effects had it in Christ, when he did bear it? it made his soul heavy to death, it was a cup that he could scarcely drink, he that supported the frame of this world, was almost near succumbing under the weight of this wrath; it made him sweat blood in the garden: He that could do all things, and speak all things, was put to this, What shall I say? When this condemnation was so terrible to him, who was that mighty One upon whom all help was laid, what shall it be to you? No mans sorrow was ever like his, nor pain ever like his, if all the scattered torments were united in one; but because he was God he overcame, and came out from under it. But what do you think shall be the estate of these who shall endure that same torment? and not for three dayes, or three years, or some thousands of years, but beyond imagination, to all eternity.

I befeech you consider this condemnation which ye are adjudged unto, and do not ly under it. Do ye think ye can endure what Christ endured? Do ye think ye can bear wrath actording to Gods power and justice? and yet the judgment is come upon all men to this condemnation. But, alace! who fears him according to his wrath? Who knows the power of his anger? Ye sleep secure, as if all matters were past, and over your head. We declare unto you in the Lords Name, that this condemnation is yet above you, because you have not judged your selves: It is preached unto you that ye may see from it, but since ye will not condemn your

felves, this righteous Judge must condemn you.

Mow fince it is so, that such a condemnatory sentence is past on all men, what a priviledge must it be, to be delivered from it, to have that sentence repealed by some newack of Gods mercy and savour? David proclaims him a blessed man, whose sins are forgiven and covered, and indeed he is blessed who escapes that pit of eternal misery, though there were no more; though there were no title to an inheritance and Kingdom above, to be delivered from that wrath to come upon the children of disobedience; this is more happiness than the enjoyment of all earthly delights? What would a man give in exchange for his soul? Skin for skin, and all a man bath be will give for his life: These riches and advantages, and pleasures

that

that men fpend their labour for, all thefe they will part with in fuch a hizard. The covetous man he will cast his Coffers overboard ere he lose his life: The voluptuous man he will fuffer pain and torment in cutting off a member, ere he die. But if men knew their fouls, and what an immortality and eternity expetts them, they would not only give skin for skin, and all that they have for their foul, but their life alfo : Ye would choose to die a thousand deaths to escape this eternal death. But what hall a man give in exchange for his foul Mat. 16, 26, though he would give yet what hath he to give? There are two things endears any priviledge to us, and hightens the rate of it; the necessity of it, and the preciousness of it : and these two are eminent here, Is it not neceffary to be, to live, and have a being? All men think fo, when they will give all they have to redeem themselves : All other things, are accidental to them, they are nearest to themselves; therefore all must go ere themselves go. But I say this is more necessary, to be well eternally, than to be fimply; to escape this condemnation, than to have a being. And this (ball be verified in the last day, when men shall cry for bills and mountains to fall on them, and fave. them from the wrath of the Lamb, Rev. 6. 16. Men will choose rather not to be, than to fall in that wrath. Ohow acceptable would a mans first nothing be to him in that great day of wrath? who shall. be able to fland in it? When Kings and Princes, bond and free. great and small, shall defire mountains to grind them into powder. rather then to hear that fentence of condemnation, and yet that not obtain it. O bleffed are all they that trust in him, when his wrath is kindled but a little, Plal. 2. 12. Ye toil and vex your felves. and fpends your time about that body and life; but for as pregious. as they are to you now we would exchange them one day for immunity and freedom from this weath and curfe. How will that man think his lines are fallen in pleasant places? How will he despite the glory of earthly Kingdoms, though all united in one; who confiders in his heart how all Kings? all Tongues and Nations must stand before the Indement Seat of God? and the books of his Law be opened, to judge them by, as also the books of their Confciences, to verifie his occulation, and precipitate their own fertence; and then in the open view of all the fons of Adam, and the Angels, all fecrets be brought out, their accustion read as large as their lifetime, and so many curfes to be pronounced against every one,

Sermon upon the . Chap

is there be breacher of the Law of God, whereof they are found guilty; and chen all these will seek into corners, and cry so the man will think within himself who will sand before God; and be absolved in Judgement by Jesus Christ, attractable ding his provocations above anny of them; when will a ging then think of his Crown and Dominions, when he restells on them? what will the poor perfected Christian then think of all the glary and perfection of this world, when he looks back apon it? O know, poor soulish men, what madrates is in venturing your feater for writes, ye run the heard of all grants things for a poor sourcement setablesion. Ye will repose it can han, and here will to leade pour seven in the heart of all grants things for a poor sourcement setablesion. Ye will repose it can han, and here we have after to leade pour seven soon, when there is no place to mand it.

fent life, are not a proportionable punishment of fin; they are but an earnest given of that great sum, which is to be payed in the day ofaccompts; and that is condemnation, everlaining destruction from the presence of the Lord and the glory of his power. Now, as the Law discovers the perfect misery of mankind, so the Gospel hath brought to light a perfect remedy of all this milery. Jelus Christ was manifested to take away fin, and therefore his Name is Jesus, for he shall lave his people from their fins. This is the Limb of God that takes away the fins of the world. Judgment was by one unto condemnation of alle but now there is no condemnation to them that are to Christ Felus; fo chefe two evils are removed, which indeed have all evil in them. He takes away the curfe of the Law, being made under it; and then he takes away the fin against the Law by his holy Spirit. He hath a twofold vertue, for he came by blood and mater, 1 Job. 5. 6, 7. by blood, to cleanle away the guilt of fin ; and by maer, to purifie us from fin it felf. But in the mean time, there are many affictions and miferies upon us, common to men: Why are not their removed by Christ? I fay, the evil of them is ta-

han away, though themselves remain. Death is not taken away, but the sting of death is removed a death, assistions, and all are

overcome by Jesus Christ, and so made his fervants to do us good :

. ac timeraco tireil or this pie-

above, and men below, all their good ections and fufferings, interthe that amounts of all that addition, would not pay the feelt forthing of this debt. The Earth would fay, it is not in me, the Heaven behaved to saferer fo, Angels and men might fay, we have heard of it, but its hid from all living. Where then is this Rodemption from the curfe? where thall a ranforme be found? Indeed God bath found it; it is with him, he tath given his Son a ranforme for many, and his blood is more precious than fouls, let be gold and filver. Is not this then a great priviledge, that if all the kingdoms of the world were fold at the dearest, yet they could not buy it? What a level is this? what a pear? who ever of you have astaped this weath, consider what is your advantage, O consider your dignity we are advanced uses, that ye may engade your hearts to him, so become his, and his wholly; for you are daught with a price; and are so more your own, he gave hearses thoused you wait so priviledged men, as redeemed ones.

of Childs coming and dying, that he might deliver us from fin as well as death, and the righteousnesse of the Law might be fulfilled in us; and therefore he hath given the holy Spirit, and dwels in us by the Spirit, to quicken us who are dead in fins and trefasses. O! what confolation will this be to fouls, that look upon the body of death within them, as the greatest misery, and do groan with Paul, Omiserable man that I am, &c. Rom. 7. 24. This is held forth to verf. 17. But because there are many grounds of heavinesse and sadnesse in this world, therefore the Gospel oppoles unto all thefe, both our expectation which we have of that bleffed hope to come, whereof we are to fure, that nothing can fruftrat us of it. And also the help we get in the mean time of the Spirit to bear our infirmities, and to bring all things about for good to us, verf. 28. And from all this the believer in Jefus Chrift, buth ground of triumph and boalling before the perfect victory. Even as Paul doth in the name of believers, from verf. 31. to the end. Upon thefe confiderations, he that cryed out not long ago, O miferable man, who hall deliver me ? doth now cry out, Who hall condemn me ? The diffressed wreftler becomes a victorious trimppher: the beaten Souldiour becomes more than a Conquerour. Oh that your hearts could be perfusded to hearhen to this joyful found! to embrace Jefus Christ for grace and falvation; how quickly would a fong of criumph

triumph in him swallow up all your present complaints and lamen-

All the complaints amongst men, may be reduced to one of these three. I hear the most part bemoaning themselves thus; Alace for the miseries of this life, this evil world! Alace for poverty, for contempt, for ficknes! On miserable man that I am, who will take this disease away? who will shew me any good thing? Psal. 4. any temporal good? But if ye knew and confidered your latter end, ye would cry out more; ye would refuse to be comforted, though these miseries were removed. But I hear some bemoaning themfelves more fadly, they have heard the Law and the fentence of condemnation is within them; the Law hath entred and killed them; Oh! what shall I do to be faved? Who will deliver me from the wrath to come? What is all prefent afflictions and miferies, in respect of eternity? Yet there is one moan and lamentation beyond all thefe, when the foul finds the sentence of absolution in Jesus Christ, and gets its eyes opened to fee that body of death and fin within, that perfect man of fin diffused throughout all the members; then it bemoans it felf with Paul, Ob miserable man, who shall deliver me from this body of death? Rom. 7.24. I am delivered from the condemnation of the Law, but what comfort is it, as long as fin is to powerful in me ? Nay, this makes me often suspect my delivery from wrath and the curle, feing fin it felf is not taken away.

Now, if ye could be persuaded to hearken to Jesus Christ, and embrace this Gospel, O! what abundant consolation should ye haved what a persect answer to all your complaints? they would be swallowed up in such a triumph, as Pauls are here. This would discover unto you a persect remedy of sin and misery, that ye should complain no more; or at least no more as these without hope. You shall never have a remedy of your temporal miseries, unlesse ye begin at eternal, to prevent them. Seek first the kingdom of God, and all other things shall be added unto you: seek first to see from the wrath to come, and ye shall escape it; and beside, the evil of time-afflictions shall be removed: first remove the greatest complaints of fin and condemnation, and how easie is it to answer all the lamentations of this life, and make you rejoice in the midst of them.

You have in this verse three things of great importance to consider, The great and precious priviledge, the true nature, and the special property of a Christian. The priviledge is one of the great-

est in the world, because its of eternal consequence and soul concernment: the nature is most divine, he is one that is in Jesus Christ, and implanted in him by faith: his distinguishing property is noble, suteable to his nature and priviledges, he walkes not as the world, according to his base sless, but according to the spirit. All these three are of one latitude, none of them reaches surther than another; that rich priviledge and sweet property concenters and meets together in one man, even in the man who is in Jesus Christ: whoever enters into Jesus Christ, and abideth in him, he meets with these two, Justification and Sanctification; these

are no where elfe, and they are there together.

If ye knew the nature and properties of a Christian, ye would fall in love with thele for themselves, but if thele for your own sakes will not allure you, confider this incomparable priviledge that he hath beyond all others, that ye may fall in love with the nature, of a Christian. Let this love of your selves, and your own wel-being purfue you in to Jefus Chrift, that ye may walk even as he walked: and I affure you, if ye were once in Christ Jesus, ye would love the very nature and walking of a Christian, no more for the absolution. and falvation that accompanies it but for its own sweetnesse and excellency beyond all other. Ye would, as the people of Samaria, no more believe for the report of your own necessity and misery, but ye would believe in Jefus Christ, and walk according to the Spirit. for their own testimony they have in your consciences. no more be allured only with the priviledges of it to embrace Chriflianity, but ye would think Christianity the greatest priviledge, a reward unto it felf. Pietas ipfa fibi merces eft; Godlineffe is great gain in it felf, though it had not fuch fweet confequents or compani-That you may know this priviledge, confider the effate all men are into by nature : Paul expresses it in short, Rom. 5. By the offence of one, judgemnt came upon all unto condemnation, and the reason of this is , by one man fin came upon all, and so death by fin, for death passed upon all, because all bave sinned, vers. 18. 12. Lo then, all men are under a sentence of condemnation once : This sentence is the curse of the Law: Cursed is every one that abideth not in all things commanded to do them. If ye knew what this curse were, ye would indeed think it a priviledge to be delivered from it. Sin is of an infinite deserving, because against an infinite God: its an offence of an infinite Majefly, and therefore the curle

curfe upon the finner involves eternal punishment. O!what weight is in that word, 2 Thef. 1. 9. Te shall be punished with everlasting de-Armstion from the presence of the Lord, and glory of his power? if it were duely apprehended, it would weigh down a mans foul, and make it heavy unto death. This condemnation includes both damnum & panam, panam damni & panam fensu, and both are infinite in themselves, and eternal in their continuance. What an unpleasant and bitter life would one lead, that were born to a kingdom, and yet to be banished it, and losse it? But what an incomparable loffe is it, to fall from an heavenly kingdome, which heart cannot conceive, and that for ever? In Gods favour is life, and in his presence are rivers of pleasures for evermore. When your petty penny-loffes do so much afflict your spirits, what would the due apprehension of so great a losse do? would it not be death unto you, and worse then death, to be separated from this life, to be eternally banished from the presence of this glory? If there should be no more punishment but this only; if the wicked were to endure for ever on earth, and the godly whom they despised and mocked, were translated to heaven, what torment would it be to your fouls to think upon that bleffedneffe which they enjoy above? and how foolishly ye have been put by it for a thing of no value? what would a rich man's advantages and gaines be to him, when he confidereth what an infinite lofer he is? how he hath fold a kingdom for a dung-hill? Now if there were any hope, that after some years his banishment from heaven might end, this might refresh him, but there is not one drop of fuch confolation: he is banished. and eternally banished from that glorious life in the presence of God, which these do enjoy, whom he despised, If a man were shue up all his lifetime in a pit, never to fee the light once more, would not this be torment enough to him? but when withall there is fuch pain joyned with this loffe; when all this time, he is tormented within with a gnawing worm, and without with fire : thefe fenfes that did so greedily hunt after satisfaction to themselves, are now as sensible in the seeling of pain and torment; and when this shall not make an end, but be eternal; O! whose heart can consider it? It is the comfort and ease of bodily torments here, that they will end in death. Deftruction deftroyes it felf, in destroying the body, but here is an immortal foul to feed upon, and at length the body shall

be immortal, that deftruction cannot quite deftroy it, but fhall

be an everlatting destruction, and living death.

This is the fentence that is once past against us all in the Word of . God, and not one jot of this Word shall fall to the ground: Heaven and earth may fail fooner. Ye would think it were an irrepealable decree, if all the Nations in the earth, and Angels above, conveened to adjudge a man to death, did pass semence upon him: Nay, but this Word that is daily spoken to you, which passeth this sentence upon you all, is more certain; and this fentence of death must be executed, unless ye be under that bleffed exception made here, and elsewhere in the Gospel. I befeech you consider what it is to have fuch a Judge condemning you. Would not any of you be sfraid, if ye were under the tentence of a King? if that judgment were above your head, Who of you would fit in peace and quietnels? Who would not flee from the wrath of a King, that is like the roaring of a Lion? But there is a fentence of the KING of Kings and Nations, above your heads: Who would not fear thee, to whom: it doth appertain, O King of Nations! It is not a great min that canide-Hroy thy body that is against theesit is not he who hath power to kill thee, and he hath alfos great defire fo to do; this were indeed much: but it is the great and sternal Jehovah, who lifts up his band to hear ven, and swears be lives for ever, he is against thee: he who hath all power over body and foul, is against thee, and so is oblidged to improve his omnipotency against thee: He can kill but foul and body. and east them into hell; and by verrue of this curse he will not spare thee, but pour out all the curses in this book. Thou would be at no peace if thou were declared rebell by the King and Parlisment; but alace! that's a small thing, they can but reach thy body, nay, neither can they alwayes do that; thou may fice from them, but whither canft thou flee from him? thou cannot go out of his dominions, for the earth is his, and the fea, and all that therein is: darkness cannot hide thee from him, he may spare long, because he can certainly overtake when he pleafes : men may not, because they have no affurance of finding. I beleech you then, confider this, it is of foul-confequence; and what hath a man gained, if he gain the world and lofe bis foul? if the gainer be loft, what is gained ? And it is of eternal confequence, and what is many thousand years to this? You can look beyond all thefe, and might comfore your salves on hope; but you annot see to the end of this, there is still

more before than is past; nay, there is nothing past, it is still as be-

Other ye would consider this curse of God that stands registrate upon us all; What essets had it in Christ, when he did bear it? it made his soul heavy to death, it was a cup that he could scarcely drink, he that supported the frame of this world, was almost near succumbing under the weight of this wrath; it made him sweat blood in the garden: He that could do all things, and speak all things, was put to this, What shall I say? When this condemnation was so terrible to him, who was that mighty One upon whom all help was laid, what shall it be to you? No mans sorrow was ever like his, nor pain ever like his, if all the scattered torments were united in one; but because he was God he overcame, and came out from under it. But what do you think shall be the estate of these who shall endure that same torment? and not for three dayes, or three years, or some thousands of years, but beyond imagination, to all eternity.

I befeech you consider this condemnation which ye are adjudged unto, and do not ly under it. Do ye think ye can endure what Christ endured? Do ye think ye can bear wrath actording to Gods power and justice? and yet the judgment is come upon all men to this condemnation. But, alace! who fears him according to his wrath? Who knows the power of his anger? Ye sleep secure, as if all matters were past, and over your head. We declare unto you in the Lords Name, that this condemnation is yet above you, because you have not judged your selves: It is preached unto you that ye may see from it, but since ye will not condemn your

selves, this righteous Judge must condemn you.

Now fince it is so, that such a condemnatory sentence is past on all men, what a priviledge must it be, to be delivered from it, to have that sentence repealed by some new act of Gods mercy and savour? David proclaims him a blessed man, whose sins are forgiven and covered, and indeed he is blessed who escapes that pit of eternal misery, though there were no more; though there were no title to an inheritance and Kingdom above, to be delivered from that wrath to come upon the children of disobedience; this is more happiness than the enjoyment of all earthly delights: What would a man give in exchange for his soul? Skin for skin, and all a man bath be will give for his life: These tiches and advantages and pleasures

that men fpend their labour for, all these they will part with in fuch a hizard. The covetous man he will cast his Coffers overboard ere he lose his life: The voluptuous man he will suffer pain and torment in cutting off a member, ere he die. But if men knew their fouls, and what an immortality and eternity expects them, they would not only give skin for skin, and all that they have for their foul, but their life alfo : Ye would choose to die a thouland deaths to escape this eternal death. But what hall a man give in exchange for his foul Mat. 16, 26, though he would give yet what hath he to give? There are two things endears any priviledge to us, and hightens the rate of it; the necessity of it, and the preciousness of it : and these two are eminent here, Is it not neceffary to be, to live, and have a being? All men think fo, when they will give all they have to redeem themselves: All other things. are accidental to them, they are nearest to themselves; therefore all must go ere themselves go, But I say this is more necessary, to be well eternally, than to be fimply; to escape this condemnation, than to have a being. And this fall be verified in the last day. when men shall cry for bills and mountains to fall on them, and fave, them from the wrath of the Lamb, Rev. 6. 16. Men will choose rather not to be, than to fall in that wrath. Ohow acceptable would a mans first nothing be to him in that great day of wrath? who shall. be able to fland in it? When Kings and Princes, bond and free. great and small, shall defire mountains to grind them into powder, rather then to hear that sentence of condemnation, and yet shall. not obtain it. O bleffed are all they that trust in him, when his wrath is kindled but a little, Plal. 2. 12, Ye toil and vex your felves, and spends your time about that body and life, but for as pregious as they are to you now we would exchange them one day for immunity and freedom from this wrath and curfe. How will that man think his lines are fallen in pleasant places? How will be despite the glory of earthly Kingdoms, though all united in one; who confiders in his heart how all Kings? all Tongues and Nations must stand before the Indement Seat of God? and the books of his Law be opened to judge them by, as also the books of their Confciences, to verifie his occulation, and precipitate their own lentence; and then in the open view of all the fons of Adam, and the Angels, all fecrets be brought out, their accusation read as large as their lifetime, and so many curies to be pronounced against every one, 200

2770

as there be breaches of the Law of God, whereof they are found guilty; and then all thele will feek into corners, and cry for mountains, but there is no covering from his presence. What do ye think the man will think within himself who will ftend before God, and be absolved in Judgement by Jesus Christ. notwithstanding his provocations above many of them: what will a King then think of his Crown and Dominions, when he reflects on them? what will the poor perfecuted Christian then think of all the glory and perfection of this world, when he looks back upon it ? O know, poor foolish men, what madnesse is in venturing your fouls for trifles, ye run the hazard of all greatest things for a poor moments fatisfaction. Ye will repent it coo late, and become wife to judge your felves fools, when there is no place to mend it.

But this priviledge is no more necessary than it is precious : Your fouls are now kept captive under that fentence of everlafting imprisonment, ye are all prisoners, and know not of it. What will ye give in rantome for your fouls? your fins and iniquities have fold you to the righteous Judge of all the earth, as male-Actors, and he hath past's sentence of your perpetual imprisonment under fatans custody in hell. Now what will you give to redeem your fouls from that pie? how few know the worth of their fouls? and to they offer unto God fome of their riches for them. Doth not many of you think ye have facisfied for fine, if ye pay a civil penalty to the Judge; many thinks their own teats and forrow for fin may be a price to juftice, at leaft if it be joyned with smendment in time coming. And so men conceive their fins are pardoned, and their fouls redeemed. But alas ! the redemption of the foul is precious, yes, it ceaseth for every all your substance will be utterly contemned, though ye offered it. How few of you would give To much for your fouls? and yet though ye gave it, it will not do it, ye must pay the uttermost farthing, or nothing. Your forrow and reformations will not compleat the fum, no nor begin it, though thou wash thee with nitre, and take much sope, yet is thine iniquity marked with me, yet there is fill condemnation for thee: Though all the world fhould convern about this matter, to find a ranfome for man; suppose all the treasures of Monarcha, the mines and bowels of the earth; the coffers of rich men were fewched. Nay let the Earth, the Sea, the Heavens, and Sun and Moon be prized at the highest Joyn all the merits of Angels. sbove.

and that is for ever.

above, and men below, all their good schions and fufferings, yet. the fum that amounts of all that addition, would not pay the leaft arthing of this debt. The Earth would say, it is not in me, the Heaven behaved to answer so, Angels and men might say, we have heard of it, but its hid from all living. Where then is this Redemption from the curse? where shall a ransome be found? Indeed God hath found it : It is with him, he hath given his Son a ransome for many, and his blood is more precious than souls, let be gold and filver. Is not this then a great priviledge, that if all the kingdoms of the world were fold at the dearest, yet they could not buy it? What a jewel is this? what a pearl? who ever of you have escaped this wrath, consider what is your advantage, O confider your dignity-ye are advanced unto, that ye may engadge your hearts to him, to become his, and his wholly; for you are bought with a price; and are no more your own, he gave himself for you, and was made a curse to redeem you from the curse. O how should ye walk as priviledged men, as redeemed ones.

I befeech you all to call home your thoughts, to confider and ponder on this sentence that is past against us; there is now hope of delivery from it, if ye will take it home unto you, but if ye will still continue in the wayes of fin, without returning, know this that ye are but multiplying those curses, platting many cords of your iniquities, to bind you in everlasting chains; ye are but digging a pit for your fouls, ye that sweat in your fins, and travel in them, and will not embrace this ransome offered; the key and lock of that pit is eternal despair. O consider how quickly your pleasures and gains will end, and spare some of your thoughts from present things, to give them to eternity, that threed spun out for ever and ever; the very length of the dayes of the Ancient of Dayes, who hath no beginning of dayes, nor end of time. Remember now of it, least ye become as long miserable as God is bleffed,

All men would defire to have priviledges beyond others, but there is one that carries it away from all the world, and that is the believer in Jesus Christ; who is said to be in Christ, implanted in him by faith as a lively member of that body whereof Christ is thehead; Christ Jesus is the head of that body, the Church; and this head communicate life unto all the members, for be fills all in all; there is a mighty working power in the head, which diffu-

into.

fesh is felf throughout the members, Epbef. 1, 19,14,23. There are theny empressions of union between Christ and believers, there is no nest conjunction among men, but this spiritual union of Christ with believers is represented to us under it : The founds. sion and the building have a near dependence, the corner some and the wall these kint together; and Gbrift Fesns is the foundation and the chief cornerstone, in whom all the building fitly joyned together, groweth up into an boly temple, Ephel. 2 20, 21. The head and members are near united, so is Christ and believers, they grow up into bim, Ephel, 4. 15. Parents and children are almost one, to is Christ Jesus the everlatting Father, and he shews to the Father the children which he hath given him t we are his brethren, and he is not assemed to call us so. But which is more, we are one flesh with him : There is a marriage between Christ and the Church, and this is the great meditation of the Song of Solomon. He is the vine tree, and we are branches planted. in him. Nay this union is to firich, that it is mutual . I in them. und they in me. Christ dwelleth in us by faith, by making us to believe in him, and love him; we dwell in Christ by that same faith and love, by believing in him, and loving him. Christ Iehis is our house where we get all our furniture; he is our florehouse and treasure, our place of strength and pleasure, a city of refuge, a fireng tower, and a pleasant river to refresh us. We again are his habitation where he dwelleth by his Spirit, we are his work-house, where he works all his curious pieces of the new creature, forming it unto the day of Elpoulais, the great day of Redemption.

This gives us to understand what we once were; we may stand here and look back upon our former condition, and find matter both of delight and forrow. We were once without Christ in the world, and if without Christ, then without God and hope in the world, Eph. 2. 12. I wish this were engraven on the hearts of men, that they are born out of Christ Jesus; wild Olives, growing up in the stock of degenerated Adam: He was once planted a noble Vine, but how quickly turned he into a degenerate plant, and instead of Grapes, brought forth wilde Grapes, and sowre. We all grow upon an Olive tree that is wilde by nature, Rom. 11. 24. It grows out of the Garden of God, in the barren wilderness, and is meet for nothing but to bring forth fruit unto death, to be cut down and cast

into the fire. Its a tree which the Lord hath curled mover more Fruit grow upon thee henceforth: This was the fatal fentence pronounced on Adam. Oh that you would know your condition by nature! how all your good inclinations, dispositions, and educations, cannot make your flock good, and your fruit good. Ephraim is an empty vine, this is our name : Nay, but many thinks they bring forth fruit. Hath not Heathens foread forth their branches, and brought forth many pleasant fruits of temporal patience, sobriety, magnanimity, prudence, and such like? Doth not some civil men many acts of civility profitable to men? Do not many a man pray, and read the Scriptures from his youth up? Yes indeed, these are fruits, but for all that he is an empty Vine, for be brings forth fruit to himfelf; and fo, as in the Original, he is a Vine emptying the fruit which it gives, Hof. 10. 1. All thefe fruits are but to himself, and from himself; he knows not to direct those to Gods glory, but to his own praise or advantage, to make them his ornament: and he knows not his own emptines, to feek all his furniture and fap from another. What were all thele fair bloffoms and fruits of Heathens? indeed they were more and better than any now upon the multitude of professed Christians : and vet these were but plendida peccata, thining fins. What is all your praying and fasting? but to your felves, as the Lord charges the people, Zech. 7. Do you fast at all to me? no, ye do it to your selves. Here is the wildness and degenerathes of your natures, either you bring forth very bitter fruits, fuch as intemperance, avarice, contention, fwearing, oc. or elfe fruits that have nothing but a fair shin. like apples of Sodom, that are beautiful on the cree, but being handled turn to aftes; so there is nothing of them from God, or I think every man almost intertains this fecret perswallon in his breaft, that his nature it may be weak, yet it is not wicked; it may be helped with education, and care and diligence, and dreffed till it please God, and profite others. Who is perswaded in heart that he is an enemy to God, and cannot be subject to Gods Law? Who believes that their beart is deferatly wicked? Oh! its indeed deceitful above all things, and in this most deceitful, that it perswades you we have a good heart to God. Will not profane men, whose hands are defied, maintain the uprightness of their hearts? Nemo naseitur bonus sed fit. I befeech you once nonfider that ye are born out of Christ Jesus 3 ne conceive ye are born

Christians, ye have that name indeed from infancy, and are baptized. But I ask about the thing, baptism of water doth not implant you into Jelus Chrift; nay, it declares this much unto you, that by nature ye are far off from Jelus, and wholly defiled all your imaginations only evil. Now I befeech ou, how came the change? or is there a change? Are not the most part of men the old men? no new creatures; he that is in Christ is a new creature; 2 Sor. 5. 16. Ye have now Adams nature, which ye had first : Ye have born the image of the earthly, and are ye not fuch yet, who are fill earthly? Think ye that ye can inheritthe Kingdom of God thus? Can ye pass over from a state of condemnation, to a state of life and no condemnation, without a change? No, believe it, ye cannot inherit incorruption with flesh and blood which ye were born with: ye must be implanted in the second Adam, and bear his image, ere ye can Gy that ye are partakers of his bleffings, I Cor. 15. 47, 48, 49, &c. Now I may pole your consciences, how many of you are changed? Are not the most part of you even such as ye were from your childhood? Be not deceived, ye are yet frangers from the promises of God, and without this hope in the world.

SERMON II.

Vers. 1. There is no condemnation to them that are in Christ, who walk, &c.

A LL the promises are yea, and Amen, in Christ Jesm, they meet all in him, and from him are derived unto us. When man was in integrity, he was with God, and in God, and that immediatly, without the intervention of a Mediator; but our falling from God, hath made us without God: and the distance is so great, as Abrabam speaks to the rich man, that neither can these above go down to him, nor be come up to them: There is a gulf of separation between God and us, that there can be no meeting. And so we who are without God, are without hope in the world, Eph. 2 12. no hope of any more access to God as before. The tree of life is compast about with a standard separation.

Verla. Epistle to the Romanes.

Asming fire and a fword; God is become a confuming fire unto us. that none can come near these everlasting burnings, much less dwell with them. Since there can be no meeting fo, God bath found out the way how finners may come to him and not be confumed: He will meet with us in Jefus Chrift, that living Temple, and this is the tryfting place. There was a necessity of this Mediator, to take up the difference, and make a bridge over that gulf of feparation, for us to come to God; and this is his Humane Nature, the new and living way, the vail of his flesh. God is in Christ therefore, reconciling the world to himself: All the light of consolation and salvation that is from God, is all embodied in this Sun of Righteousness: All the fireams of grace and mercy runs in the channel of his wellbeloved Son. It follows then, that God is not to be found out of Jesus Christ; and whoever is without Christ, is without God in the world. God is in Christ reconciling the world, and therefore no condemnation to them that are in Christ; but God out of Christis condemning the world, and therefore condemnation is to all that are not in Christ, ... When all the fons of Adam were declared rebells, because of his and their own rebellion, the Lord hath appointed a City of refuge, that whofoever is purfued by the avenger of blood, may enter in to it, and get protection and lafety. Without is nothing but the fword of the avenger, Justice reigning in all the world beside; within this City, Justice may not enter to take out any into condemnation; and therefore those fouls that flee for refuge, to lay bold on the hope fet before them in Jelus Chrift, Justice may pursue them to the Ports of this City. condemnation may follow them hard, till they enter in; but thefe may not enter into the Ports of the City. What a miferable effate then are these souls in, that ly in their own natures in the open fields without this City? How many foolish men apprehend no danger? but sport about the Ports of the City of Refuge, and will not enter in. O! the avenger of blood shall be upon thee ere thou know: and if it find thee out of the City, woe unto thee, all thy prayers and intreaties will not prevail; Justice is blind and deaf, cannot deal partially, or respect persons, cannot hear thy supplications. It is ftrange, that men are taken up with other petty inconfiderable things, and yet neglect to know what this is . to be in Jefus Chrift, upon which their falvation depends.

Faish in Jelus Christ is the fouls flight in to the City of Refuge,

now none flyeth but when they apprehend danger, or are purfued: This danger that a foul apprehends, is perishing and condemnation for ever: The purfuer is the Law of God, and his Justice; thele have a fword in their hand, the curse of God, and the sentence of condemnation. God erects a Tribunal in his Word, wherein he judgeth men; who loever he hath a purpole of good-will unto, he makes the Law to enter into their Consciences, that the offence might abound : he fends out some messenger of assistion, or conviction, to bring them before the Judgment-feat, and hear their accusation read unto them. There the soul stands trembling, and the conscience witnesseth and approveth all that the Word challengeth of; to that the finners mouth is stopped, and can have no excuse to this accusation: then the Judge pronounces the sentence upon the guilty person, Cursed is every one that abideth not in all things, &cc, the foul cryes, guilty, O Lord, guilty, I deferve the curfe. indeed: Oh! what shall I do to be saved? Then the foul looks as bout on the right hand, and on the left hand, to feek some refuge, but there is none. Whither shall he go from him? he looks within himself, and behold nothing within, but the accusing wire neffing confeience becomes a tormenter : the fire is kindled within, which feeds upon the fewell of innumerable fins; now the foul is almost overwhelmed, and spyes if there be any place to flee from it felf, and from that wrath, and behold the Lord discovers a City of refuge near hand, where no condemnation is, even Christ Jefusa who hath fustained the curse, that he might redeem us from it. The vision of peace is here, and thither the soul flies out of it self, and from Juffice, into that discovered righteousness of Christs. and so the more that the offence abounded; now, the more bath prace superabounded: so that there is now no more condemnation to him.

I befeech you consider this, and let it be written on the table of your hearts: there are two tribunals that God sits upon, one out of Christ Jesus, another in Christ Jesus, there is a Throne of Justice, where no sentence passes but pure unmixed Justice, without any temperament of mercy; and this all men must once compear before. Ye know what a Covenant of Works God once made with us., If thou do these things thou shall live, if not, thou shall die the death: according to this we must once be judged, that Justice suffer no prejudice. Therefore God speaks out of his

Law,

Law, upon this Throne, the language of Mount Singly the reads our charge unto us, and because all the world it quilty stheres fore the fentence of death is once past upon all. Now who ever of you come before this Tribunal to be judged, know that it is a Subordinate Court, there is a higher Court of Mercy and Judges ment, both Justice and mercy mixed together though mercy be the predominant, Justice and Judgment is the babilation of it, but mercy and truth goeth before the Judges face, and come neareft finners, to give them accels. And this reamy appeal unto, from that Tribunal of Juftice. But there & forgiveness with thee, &c. Plal. 130. 4, 5. And whoever comes here, Christ lefus fits on this Throne, to absolve him from that sentence. If you ask what equity is in it, is not this a prejudice to Juffice, and an abomination to the Lord, to justifie the wicked and imgody fina ner ? I fay, it is no iniquity, because Jesus Christ hath payed the price for us, and was made a curfe for our fins, that we might be righteoninels of God in bim; and therefore it is just with God to forgive fins, to relax that finner from the condemnation of the Law, that flees unto Jefus Chrift. Ye may answer Juftice, I will not take this for Gods last word, I hear that all final Judgement is committed to the Son, that he may give life to whom he will: he calls me, and to him will I go, for be bath the words of eternal life be will instifie, and who shall condemn.

Now if any man, will not now arraign himself before the Tribunal of Gods Justice, if he will not search his guiltiness till his mouth be stopped; and heat his fentence of condemnation reads and take with it: that man cannot come to Jefus Christ to be ablolved, for he justifieth none but self condemned, and lost finners; so your day is but yet coming when ye must answer to Juflice, the Tribunal of Mercy thall be removed, and Christ shall fit upon a Throne of pure Juffice, to judge these who judged not themfelves. Alas for your loss ! the most part of your tipity you, ye live in great peace and quietness without the ports of the city of refuge. We declare unto you in the Lords Name, ye are under the curse of God: will ye yet fit secure, and put the evil day far from you. Oh! rather trouble your peace for a feafon, with the confideration of your fins, enter in judgement with your felves, till ye fee nothing but periffing in your felves, and there is no hakard, because here is salvation brought near in the Gospel. If ye will

Dot

the trouble sour felves to much as to judge your felves, then ye fails be visited when there is no Mediator, to plead for you, none company into

But whollower takes the fentence of condemnation unto them. and fublinibes to the right couliess of the Lords curse upon them. we do invite all flush in the Lords Name, to come in hither, even to Jelia Child, abere is no condemnation to them that are in him. If we fland describes, making many questions in such a matter of so greatenesseller, seemong your own foul, and dishonour thim; know this, that God is in Christ reconciling the world to himself: therefore thou condemned finner may come to God in Christ : If We askeny warrand, we think there should be no such questioning. when we are in so great necessity. If a man were sprving without arcity, and it were told him there is plenty within, were he got a fool that would make any more bufinels, but labour to enter in This is enough to craft all your objections, ye are in extreas necessity, and like to penish within your self, the is while to lave to the atmost all that come to him. What should more let there be then a closure between absolute necessity and sufficient ability to fave : will we get fland disputing without the city, when the avenger of blood is above your head? Was will yet prefs for fome more ground and worrand of believing. then I will tell you, all that I know is in the Word for a ground of Faith, we have great milery and necellity within your that we grant : and it is your complaint a Christ hath mercy and fifficiency of grace in him, be is able to fove so the semoft, that ye cannot deny t But hdo add this shird, he is willing also to fave whee, whoever will he willing to be leved by him; ney, the is more willing then thou art. If ye question this, I defire you but to consider the whole tenor of the Gospel; How many invitations? How many persuafions ? How many promifes so choic who come? Yes, how many commands, and that peremptory, to believe on him? Yes, how many threatstings against you, if ye will not come to him to have life? Hath he given himself for the fins of the world, and will he not be willing that finners partake of that he was at fo much pains to purchase Think we that Christ will be content his death should be in vain? and it should be in vain, if he did not welcome the worft finners ; yes; it should be in vein, Whe did not draw them to him, and make them willing. Dur befides this, he hath promised so absolute-

ly, and freely, and fully, as there should be no exception imaginable sprink it; Him that cometh I will not in any cafe cast out, Tob. 6.37 Why do ye imagine any cale where Christ hach made none? Why do ye fin against your own fouls ? Oh! if I were in Christ, Ly ye. would be well; and, Oh! that he would welcome fuch a linner, Christ answers thee in express tearms, Wholoever will let bim take and drink freely. Thou declares thy willingness in so speaking, and he declares his willingness in so promising. Nay, thy looking afar off on him, is a fruit of his willingnels: Te bave not cholen me, but I have chosen you, and loved you first. If ye will not yet believe this, look upon his command; This is his command, that ye believe on the Son, I Joh. 3. 23. What warrand have ye to do any duty he commands? and why do ye more question this? Is not this his command? and is it not more peremptory, because a new command, and his last command? And when withall he boasts us in to his Son, that we may have life. Oh! who should have the face to question any more his willingness? Other grounds, than these I know none : And I think if any come to Christ, or presend to come on other grounds, he comes not right. If the most holy man come not in among ungodly finners, if he do not walk upon the grounds of his own extream necessity, and Christs sufficiency, he cannot come to Jesus Christ. There is a conceit among people, which if it were not so common as it is, I would not mention it, it is so ridiculous: How can I come to Christ so unclean and so guilty, nothing but condemnation in me? if I were fuch and fuch. I would come to him. Alace! there can nothing be imagined more ablurd, or contrary even to lense and reason. If thou wert fuch and fuch, as thou fancies a defire to be, thou would not come to Chrift, thou needed him not; that which thou pretends as a reason why thou should not come is the great reason pressed in the Golpel, why thou should come. What madness is this? Lam. 6 unclean, I will not come to the fountain to wash: Wherefore was the fountain opened, but for fin and uncleanness? and the more uncleannels, the more need, and the more need, the more reason to come: Necessity is a great errand, and our errand is a sufficient warrand. I am purfued by the Law, I have condemnation within me, and nothing but condemnation : well then, come to Chris Jesus, the City of Resuge, where no condemnation is. fore

39

fore was this City appointed, but for this end? I befeech you every one who uleth those debates, and taketh a kind of delight in them, know what they mean, how they wrong your own soult, bow they dishonour Christ, and so God the Father; nay, how solids and ridiculous they are, that if it were not your perplexity indeed, they delerved no answer, but a rebuke, or silence. I have seen people take delight in moving objections against the truth, yea, and studying earnessly how to object against any answers given from the truth. Alace! thou medles to thine own hurt, thou art upon a way which shall never yeeld thee any comfort, but keep thy soul from establishment, as a wave tossed up and down. If ye

believe not, but difpute, ye shall not be established.

But I would freak a word to thefe that have believed, that have fled for refuge to Chrift, Oh! it concerns you most of all men to fludy to know this condemnation that ye are delivered from. that ye may be thankful, and may keep closs within this City. I fay, there is no man within the world hould have moe thoughts, more deep and earnest meditations on the curse and wrath of God, then these who are delivered from them through Christ; and my reason is, that ye may know how great a salvation ye have received, how great a condemnation ye have escaped, and may henceforth walk as these who are bought with a price. Your Creation makes you not your own, but his, because he gave that being : but your Redemption should make you twice more his, and not your own, because, when that being was worse than if it had not been at all he made it over again; so ye are twice his: first he made you with a word, but now he hath bought you with a price, and that a dear price, his blood. Again, the keeping this curse alwayes in your view and fight, and application of it unto your fins, will make much imployment for Christ: O how will ye often flee into that City? I think they are the greatest enemies of Jesus Christ, and his grace. who would have a believer have no more use of the Law : I know not who can use the Law, if he do it not; I know not who can apply it unto Christ the end of it, but he: Certainly he hath not only use of the commands as a rule of obedience, but the curle allo, not to make him fear again unto bondage, no, no, but to make him fee alwayes the more necessity of Jesus Christ, that he may take up house in him, and dwell in bim.

SERMON III.

Vers. 1. That walk not after the slesh, but, &c.

T is difficult to determine which of these is the greatest priviledge of a Christian , that he is delivered from condemnation, or that he is made to walk according to the Spiret, and made a new creature: whether we owe more to Christ for our Judification, or Sanctification? for he is made both to us; But it is more necessary to conjoyn them together, than to compare them with other; the one is not more necessary to be delivered from wrath; than the other to walk according to the Spirit. I think it were an argument of a foul escaped condemnation, to have the great fiream and current of its affections and endeavours towards Sanctification, not that they may be accepted of God, but because they are accepted of God. It is not said, there is nothing condemnable in those that are in Christ, but there it no condemnation to them. There is indeed a body of death, and law of En within them, a nature defiled with Original pollution, and many Areams flowing from it, which the sprinkling of the blood of Chrift in luflification doth not take away. If any man fay there is no fin in bim, be is aliar, and the truth is not in bim; But here is the grace and mercy of God in Jesus Christ that removes the curse where the fin. is, that takes away the condemnation, where all worthy of condemnation is. And thus the fouls Justification is parallel to Christs. condemnation; there was in him nothing condemnable, no fin, na guile in bis mouth, yet there was condemnation to him, because he. was in flead and place of finners, our iniquities was laid on bim, not in him; be who knew no fin was made a curfe for we, that we misht be made the righteousness of God in bim: So then, the foul that flyeth. in to Jefus Christ his sighteousnels though it have in it all that deferveth condemnation, yet there is no condemnation to it, because his righteousness is laid upon it, and Christ hath taken away the curfe. The innocent Son of God was condemned, therefore are guilty finners absolved: The curse was applied unto bim who had

no fin, but only was made fin, or fin laid on him, and therefore the fentence of absolution from the curse is applied unto them who have no righteouther, but are made the righteouther of God by free and gracious imputation. This I speak, because of many universy and unfound expressions in this loose generation, that there is no fin in the juftified, that Juftification removes it clos, as if it had never been at all. I say, as the condemnation of Jesus Christ did not blot out his innocency and holiness within him, but only Justice considered him in that account as a transgressour, who yet was the holy and spotless Lamb of God in himself, so likewife the juffification of a finner before God, doth not remove or blot out the very corruption and defilement of our natures, but only ferapes out our names out of the roll of his debtors, as having fatisfied in our Cautioner, and confiders us as righteous in that account before God. And this likewife I fpeak for your afe, that ye may loath and abhor your felves, as much in your felves, who are made clean by the blood of Jesus Christ, as if ye were not washen. Nay, so much the more ye ought to remember your own fins, which he doth not temember as debt any more; and to be assumed and confounded because they are pardoned: It is ordinary for fouls to look on themselves with an eye of more complacency in themfelves, when they apprehend that God lookes favourably on them : I do not think that any foul can duely confider the gracious affect of Godin Jefus Chriff to them, but they will the more loath themselves; but I find it ordinary, that slight and inconsiderate choughts of pardon, begers jolly conceies in mens hearts of themfelves; and this is even the fin of Gods children, something is abated of our felf abborring, when we have peace and favour spoken in to us: but I beleech every one that believes there is no condemnation for them, to confider there is all things worthy of it in them, yea, nothing but what deferves it; and there-fore let that aspect of God beget self-loathing, and self-detestation in you: the more you apprehend he is pleased with you, be ye the more displeased with your selves because it is not your selves he is pleased with, but his own well-beloved Son. The day of redemption is coming, when there that be no condemnation, and noching condemnable either: In Heaven you shall be to but while ye are here, this is the most important duty ye are called to . to boath your felves, because of all your abominations, and because be w pacified

posified towards you, Ezek. 16. at the close, and Chap. 36. 31. and 20, 48, 44. There is a new and firange mortification, now pleadde for by many, whole highest advangement confisteth in not feeling, or knowing, or confessing sin; but in being dead to the fente, and conviction of the tame. Alace! whither are thefe reforming times gone? Is not this the spirit of Antichrift? I confess ht is a mortification of Godliness, a crucifying of Repentance and Holinels, a crucifying of the new man; but it is a quickning of the old man, in the lufts thereof; a living to fin; this is a part of that new (but fally to called) Gospel that is preached by some; which if an Angel would bring from Heaven, we ought not to believe it. Other foundation can no man lay then which to laid elegady, upon which the Prophets and Apoffes are builded; even Chaift lefus. Lond give the spirit to underfland these myfferies already revealed; but fave usfrom these new discoveries and lights. That which we have received is oble to make us perefect to falvation.

Every one protends a claim and right to this priviledge of Christians, to be pardoned and abfolved from condemnation, who doth not put it out of question, though in the mean time, their iniquities testifie against them; and their transgressions say in the heart of a godly man, that there is no fear of God before their eyes? Therefore the Apostle describes the man that is in Jesus Christ, to be such an one, That walks not after the sless, but after the Spirit. Not only to guard against the presumptions sincy of those that live instheir sins, that pretend to hope for Heaven, but to stir up every justified soul to a new manner of conversation; since they are in Jesus Christ. We would speak a word of two things from this: Kirst, that the Scripture gives marks and characters of justified and reconciled persons, that they may be known by, both to themselves, and others. Next, that the Christian escaped condemnation, hath a new manner of walking, and is a new creature in Christ.

It might seem a strange thing, that this first, were questioned in this generation; (if any the most clear and important truth could pass without scanning;) the very tenor of the whole Scripture holds out so much of it. I wonder that any man that reads this Chapter, or the Epistles of James, and John, should have any more doubt of it. Hereby we know that we know him, if we keep him commands;

commands; Is not this a conclusion of our state and condition, from the conformity of our walking to the will of God? What divine truth can we be sure of, if this be uncertain? When the belowed Disciple, who knew how to preach Christ, afferts it in express terms, I Job. 5.13. These things have I written to you that believe, that ye may know ye have eternal life, and that ye may believe on the Name of the Son of God: this very thing was the great scope and

purpole of that Evangelick and Divine Epifile.

I find that Antinomians confound this question, that they may have the more advantage in their darkness. The question is not concerning the grounds of a mans believing in Christ, but concerning our affurance, or knowledge of our believing. There is a great mistake in Christians practice, in confounding these two, it makes Christians very unreasonable in their doubtings and exercises, therefore let us have this before our eyes; Faith in its first and pure acting, is rather an adherence and cleaving of a lost soul to Christ, than an evidence of its interest in him, or of his everlasting love. You know all, that it is one thing to know a thing, or love a thing, and another thing to reflect upon it, and know that I know and love. John did write to believers that they might know they did believe, and believe yet more. These things then are both separable, and the one is posterior to the other; After ve believed se were fealed. The perswasion of Gods love, and our intereft in Christ, is the Spirits feal fet upon the foul : there is a mutual fealing here, the foul by believing and trufting in Jefus Chrift. lets to its feal that God is true, as John Speaks, 3. 33. When God speaks in his Law, the soul receives that testimony of his Justice and Holiness, subscribes to the equity and righteousness of the sentence, by condemning it felf. And when Christ speaks in the Gospel, the soul seals that doctrine of free Salvation, by approving and confenting with all its heart to the offer, subscribes to the way of Salvation in Christ, and truth of his promises; and thus is the truth of God and Christ sealed by the souls believing. the Spirit of Jesus Christ afterward, when he pleaseth, irradiats and thines upon the foul, and discovers these things that are freely given, and witneffeth to the conscience of the believer, that he is a fon of God : thus the Spirit feals the believer, and gives his teffimony to his truth,

Now if we speak of the ground of the first, viz. Of believing

in Christ to salvation, I know none; but that which is common to finners, and holden out in the Gospel generally to alk Our fin, and mifery, and absolute necessity, and Christs invitation of all eo come, and receive his full and perfect falvation. I think a man should seek nothing in himself, whereupon to build his coming to Christ, though it be true, no man can come to a Saviour, till he be convinced of fin and mifery, yet no man should feek convictions as a warrand to come to Christ for salvation; he that is in earnest about this question, bow shall I be faved? I think he should not spend the time in reflecting on, and examination of himself, till he find something promising in himself, but from discovered fin and milery, pass firaight way over to the grace and mercy of Christ, without any interveening search of something in himself to warrand him to come; there should be nothing before the eye of the foul, but fin and mifery, and absolute necessity, compared with superabounding grace, and righteousness in Christ: And thus it fingly devolves it felf over upon Christ, and receives him as offered freely, without money, and without price? I know it is not possible that a foul can receive Christ till there be some preparatory convincing work of the Law, to discover fin and misery: But I hold, that to look to any fuch preparation, and fetch an incouragement or motive therefrom, to believe in Christ, is really to give him a price for his free waters and wine; it is to mix in together Christ, and the Law, in the point of our acceptation; and for fouls to go about to feek preparations, for a time refolving, not at all to confider the promife of the Golpel, till they have found them, and fatisfaction in them, is nothing elfe, but to go about to establish their own righteousness; being ignorant of the righteousness of Chrift. And therefore many do corrupt the simplicity of the Gospel, by rigid exactions of preparations, and measures of them, and by making them conditions, or restrictions, of Gospel-commands and promises ? As in this, Come ye that are wearied. And from thence they feem to exclude persons not so qualified, from having a warrand to believe. Alss it is a great mistake of these and such words, certainly these are not set down of purpose to exclude any who will come, for, whoever will, let them come and take freely: but rather to encourage such wearied and broken fouls, as conceives themselves to be the only persons excluded; and to declare unto us in some measure, the nature of true

ground:

true faith; that, a foul must be beaten out of it felf . ere it can come to Christ. Therefore I conclude, that not only it is a ridiculous, and foolish conceit of many Christians that uses to object against believing; If I were as such or such a person, if I did love God, if I had these fruits of the Spirit, if I walked according to the Spirit, then I might believe. Alace! how directly opposite is this to the tearms of the Gospei? I say, If thou place facistaction in thefe, and from that ground, come to Jelus Christ. then thou doft not come really, thou doft indeed establish thine own righteousness. Doth any Saint, though never so holy, confider himself under such notions of grace, when he comes to be justified? No indeed; but as an ungodly man, rather, he must deny all that, though he had it. And befides, it is most unreasonable, and incongruous, to feek the fruits, before the tree be planted; and to refuse to plane the tree, till you can behold the fruits of it. But allo, it is contrary to the free and comfortable Doctrine of the Gofpel, for a foul to feek the discovery of any thing in it felf, but fin before it apply to Jefus Christ. I fay, there must be some sense of fin otherwise it hath not rightly discovered ling but a foul thould not be at the pains to discover that sense of fin, and find it out, to as to make it a motive of believing in Christ: He ought to go firsight foreward, and not return as he goes; he must indeed exemine himself; not to find himself a sensible humbled finner; that so he may have ground of believing ; but that he may find himlelf a loft perifhing finner; void of all grace and goodness, that he may find the more necessity of Jesus Christ. And thus I think the many contentions about preparations, or conditions preparatory to believing, may be reconciled.

Now if the question be (as it is indeed) about the grounds of our assurance, and knowledge of our own sith, certainly it is clear as the noon-day, that as the good tree is known by the fruits thereof, and the fire by the heat thereof, so the in-dwelling of saith in the heart, is known by its purifying of the heart, and working by love, it makes a man a new creature; so that he, and others may see the difference. Neither is this any derogation to the free grace of Christ, or any establishing of our own righteousness (except men be so assaid to establish their own righteousness, that they will have no holiness at all, but abandon it quite, for fear of trusting in it, which is a remedy worse than the disease) because I make it not a

ground of my acceptation before God, but only a maked evidence of my believing in Christ, and being accepted of God: it being known that their-have a necessary connexion together in the Scripeures, and it being also known that the one is more obvious and eafie to be discerned then the other. Sure I am, the Lambs Book of Life is a great mystery, and unless this be granted, I see not but every mans regeneration and change shall be as dark and hidden, as the hidden and secret decrees of Gods Election; for the Spirit may immediatly reveal both the one and the other. Is it any derogation to the grace of Christ, to know what is freely given us? Doth it not rather commend his grace : When a foul looks upon it felf, beautified with his comelines, and adorned with his graces, and loaths it felf in it felf, and afcribes all the honour and praise to him. Is it not more injury to the fountain and fulness of grace in Christ, not to see the streams of it at all, nor to consider them, then to behold the ftreams of grace that flowes out of this fountain, as coming out of it? I think Christians may be ready to idolize their graces, and make them Mediators, when they are known; but is this a good remedy of that evil, to abandone all fight and knowledge of the things freely given us of God? Shall we not speak of the freenels of grace, because mens corruptions turn grace into carnal liberty, and wantonnels? If these graces be in us, sure I am, 'tis no vertue to be ignorant of them, but rather a weakness and darkness: It must then be the light and grace of God, to know them, and from thence to conclude, that affurance of faith, which is not a forced, ungrounded perswasion, and stong fancy, without any discovered reason of it. Sure I am, the Apostles counsel is, to make our election fure, by making our calling fure. How shall any venture to look in to these secrets of the Lambs book of life, and read their name there, undoubtedly they belong not to us, they are a light inaccessible, that will but confound and darken us more? Therefore whoever would know their election, according to the Scriptures, must read the transcript, and copy of the Book of Life. which is written in the hearts and fouls of the electsthe thoughts of God are written in his works upon the spirits of men; his election hath a feat uponit. The Lord knoweth who are his, and who can break up this leal? Who buth understood the mind of the Lord? None can, untill the Lord write over his thoughts in some characters of his Spirit, and of the new creature, in some lineaments and draughts

from,

of his own Image, that it may be known they are the Etifile of Christ, not written with ink and paper, but with the Spirit of the liwing God, not in tables of stone, but in the fleshly tables of the heart, Cor. 3. 3. Chrift writes his everlafting thoughts of love, and good-will to us in this Epiffle; and that we may not think this doth extol the creature, and abase Christ, it is added, verf. 5. Not that we are sufficient of our selves, but our sufficiency is of God. feeing of grace in our felves, doth not prejudge the grace of God. unless we see it independent of the fountain, and behold not the true rife of it, that we may have no matter to glory of. It is not a fafe way of beholding the Sun, to look straight on it, it is too dazling to our weak eyes, you shall not well take it up so; but the best way is to look on it in water, then we shall more stedfastly behold it : Gods everlafting love, and the redemption of Jesus Christ, is too glorious an object to behold with the eyes of flesh; such objects certainly must astonish and strike the spirits of men with their transcendent brightness: therefore we must look on the beams of this Sun, as they are reflected in our hearts; and so behold the conformity of our fouls, wrought by his Spirit unto his will; and then we shall know the thoughts of his soul to us. If men shall at the first flight climb so high, as to be perswaded of Gods eternal love, and Christs purchase for them in particular, they can do no more, but forch their wings, and melt the wax off them, till they fall down from that heaven of their ungrounded perswasion, into a pit of desperation: The Scripture-way is to go downward once, that ye may go up; first go wown in your selves, and make your calling fure, and then you may rife up to God, and make your election fure: You must come by this circle; there is no passing by a direct line, and firaight thorow, unless by the immediat revelation of the Spirit, which is not ordinary and constant, and so not to pretended unto.

I confess, that sometimes the Spirit may intimate to the Soul, Gods thoughts towards it, and its own state and condition, by an immediat overpowering testimony, that puts to silence all doubts and obejations, that needs no other work or mark to evidence the sincerity and reality of it; that light of the Spirit shall be seen in its own light; and needs not that any witness of it. The Spirit of God sometimes may speak to a Soul, Son, be of good comfort, thy sins are forgiven thee: This may break into the Soul as a beam, darted

from heaven, without reference to any work of the Spirit upon the heart, or word of Scripture, as a mids and mean to apply it : But this is more extraordinary; the ordinary testimony of the Spirit is certainly conjoined with the testimony of our own consciences, Rom. 8, 16. and our consciences beares witness of the work of the Spirit in us, which the Spirit discovers to be according to the The spirit makes known to us things that are freely Word. given, but, by comparing things Spiritual, with Spiritual, 1 Cor. 2. The fruit and special work of the Holy Ghost in us, is the medium, and the Spirits light irradiats and shines upon it, and makes the heart see the same clearly : For, though we be the children of light, yet our light hath fo much darkness, as there muft be a supervenient and accessory light of the Spirit, to discover that light unto us. Now what is all this to us? I fear that there be many ungrounded perswasions amongst us, that many build on a fandy foundation, even a strong opinion that it is well with them, without any examination of their Souls and conversations according to the Word, and this certainly when the tempest blows cannot stand. Some teach, that no man should question whether he believe or not, but presently believe : I think none can believe too finddenly, its alwise in season, nunquam sera est fides nec panitentia, its never late, in respect of the promise, and its never too early, in respect of a mans case. But I cannot think any man can believe till the Spirit have convinced him of his unbelief; And therefore, I would think the most part of men nearer faith in Jefus Chrift, if they knew they wanted faith: Nay, its a part of faith and believing God, in his word, and fetting to our Seal, that God is true, for a man to take with his unbelief, and his natural inability, yea, aversness to it. I would think that these who could not believe in Christ, because they sought honour one of another, and went about to kill him, they had done well to have taken with that challenge of Christe, and if men ought to take with their fin, they ought to fearch and try their fin, that they may find it out, to take with it. I wonder, fince Antinomians make unbebelief the only fin in the world, that they cannot endure the discoyery and confession of it, it seems they do not think it so heinous a fin. I confesse, no man should of purpose abstain from believing. in Christ, till he find out whether he hath believed or not, but what ever have been, he is bound presently to act faith in Jesis Christ.

Christ, to flee unto him, as a lost sinner to a saving Mediator. But that every man is bound to perswade himself at the first, that God hath loved him, and Christ redeemed him, is the hope of the Hypocrite, like a spiders web, which when leaned to, it shall not stand; that mans expectation shall perish, he hath kindled sparks of his own, a wilde fire, and walketh not in the true light of the Word, and so must ly down in sorrow. Many of you deceive your felves, and none can perswade you that ye do deceive your selves, fuch is the strength of that delusion, and dream. Its the great part of the hearts deceitsulnes, to flatter it self in its own eyes, to make a man conceive well of himself and his heart. I beseech you, do not venture your fouls salvation to such groundless opinions, never to question the matter, is to leave it alwise uncertain. If ye would judge your felves according to the Scriptures, many of you have the marks and characters of these who are kept without the City, and are to have their part in the lake of fire. Is there no condemnation for you, who have never condemned your felves? Certainly, the more you are averse to condemn your selves, this flicks the cloffer to you. You are not all in Christ, all are not Ifrael, who are of Ifrael, many, (nay, the most part) are but faid Christians, have no real union with Christ, or principle of life from him; your love you carry to your felves, makes you eafily believe well of your felves; know, that felf-love can blind the eyes, and make you apprehend that God loves you also. Nay, every one readily fancies that to be, which he defires to be. I befeech you, confider if you have any ground for your hopes, and confidences, but fuch as these that will not bear out alwayes. It would be no disadvantage to you, to have your hope shaken, that in stead of a vain prefumption, you may have the Anchor of hope, which (hall be fixed within the vail. I think one thing keeps men far from the Kingdom of God, because they know not that they believe not in him: we had gained much ground on you by the Word, if we could perswade you, that ye believe not, and have not believed from the Womb. We might then fay to you, as Christ to his Difciples, ye believe in God, believe alfo in me : Ye have given credit to God the Judge, and Law-giver, pronouncing a curse on you, and a fentence that ye have hearts desperatly wicked , now, believe alfo in me, the Redeemer: Ye have believed God in the Law, in as far as ye have judged your felves under fin and wrath, now believe

lieve Me in the Gospel, that brings a ransome from wrath, and a remedy for sin. Its this very unbelief, that is the original of the worlds perishing, unbelief of the Law, ye do not consider years under the condemnation of it, ye do not believe that ye have not yet field to Jesus Christ to escape; and these two keeps souls

in a deep fleep, till judgement awake them.

But unto every one of you, I would give this Direction, Let not examination of what you are, hinder you from that which is your chief duty, and his chief commandment, to believe in him. I know many Christians are puzled in the matter of their intereft, and atwife wavering, because they are more taken up with that which is but a matter of comfort and joy, then that which is His greatest honour and glored fay, to consider the precious promises, to believe the excellent and vertue of Jesus Christ, and love him in your fouls, and delight in him, is the weightief matter of the Gospel; to go out of your felves daily into his fulness, to endeavour new discoveries of your own naughtiness, and his grace, this is the new and great commandment of the Gofpel, the obedience of it is the most essential part of a Christian-walk. Now again, to know that ye do believe and to discern your interest in Christ, this is but a matter of comfort, and of second concernment: Therefore, I say, when everye cannot be clear in this, ye should be alwife exercifed in the first. For its that we are first called to, and if Souls were more exercised that way, in the confideration and belief of the very general truths and promifes of the Golpel, I doubt not, but the light of these would clear up their particular interest in due time; thefe things ye ought to have done, and not to leave the other undone. It is fill fafeft to wave fuch a question of interest, when its plunging, because it puts your special duty, and its Satons intent in it. It were better if ye do queftion, prefently to believe and abide in him, till it were put out of question.

Christ, to flee unto him, as a lost sinner to a saving Mediator, But that every man is bound to perswade himself at the first, that God hath loved him, and Christ redeemed him, is the hope of the Hypocrite, like a spiders web, which when leaned to, it shall not frand; that mans expectation thall perith, he hath kindled foarks of his own, a wilde fire, and walketh not in the true light of the Word, and so must be down in forrow. Many of you deceive your felves, and none can perfuade you that ye do deceive your felves, fuch is the firength of that delufion, and dream. Its the great part of the hearts deceitfulness, to flatter it felf in its own eyes, to make a man conceive well of himself and his heart. I befeech you, do not venture your fouls falvation to fuch groundless opiniones never to queffion the matter, is to leave it alwife uncertain. If ye would judge your felves according to the Scriptures, many of you have the marks and characters of these who are kept without the City, and are to have their part in the lake of fire. Is there no condemnation for you, who have never condemned your felves? Cercainly, the more you are averse to condemn your selves, this flicks the cloffer to you. You are not all in Christ, all are not Ifrael, who are of Ifrael, many, (nay, the most part) are but faid Christians, have no real union with Christ, or principle of life from him; your love you carry to your felves, makes you cafily believe well of your felves; know, that felf-love can blind the eyes, and make you apprehend that God loves you also. Nay, every one readily funcies that to be, which he defires to be. I befeech you. confider if you have any ground for your hopes, and confidences, but fuch as these that will not bear out alwayes. It would be no diladvantage to you, to have your hope shaken, that in stead of a vain prefumption, you may have the Anchor of hope, which that be fixed within the vail. I think one thing keeps men far from the Kingdom of God, because they know not that they believe not in him; we had gained much ground on you by the Word, if we could perswade you, that ye believe not, and have not believed from the Womb. We might then fay to you as Christ to his Difciples, ye believe in God, believe also in me: Ye have given credit to God the Judge, and Law-giver, pronouncing a curse on you, and a fentence that ye have hearts desperatly wicked , now, believe alfo in me, the Redeemer: Ye have believed God in the Law, in. as far as ye have judged your felves under fin and wrath , now be-Lieve

lieve Me in the Gospel, that brings a ransome from wrath, and a remedy for sin. Its this very unbelief, that is the original of the worlds perishing, unbelief of the Law, ye do not consider years under the condemnation of it, ye do not believe that yehave not yet field to Jesus Christ to escape; and these two keeps souls

in a deep fleep, till judgement awake them.

But unto every one of you, I would give this Direction Let not examination of what you are, hinder you from that which is your chief duty, and his chief commandment, to believe in him. I know many Christians are puzled in the matter of their inte reft, and atwife wavering, because they are more taken up with that which is but a matter of comfort and joy, then that which is His greatest bonour and glossed fay, to confider the precious promiles, to believe the expelland and vertue of Jefus Chrift, and love him in your fouls, and delight in him, is the weightieff matter of the Gospel; to go out of your felves daily into his fulness, to endeavour new discoveries of your own naughtiness, and his grace. this is the new and great commandment of the Gospel, the obegain, to know that ye do believe and to differn your interest in Christ, this is but a matter of comfort, and of second concernment; Therefore, I say, when everye cannot be clear in this, ye should be alwife exercised in the first. For its that we are first called to, and if Souls were more exercised that way, in the confideration and belief of the very general critis and promiles of the Golpel. I doubt not, but the light of thefe would clear up their particular interest in due time; thefe things ye ought to have done, and nor to leave the other undone. It is fill fafeff to wave firch a queftion of intereff. when its plunging, because it puts you off your special duty, and its Satons intent in it. It were better if ye do queftion, prefently to believe and abide in him, till it were put out of question.

Christ, to flee unto him, as a lost sinner to a saving Mediator, But that every man is bound to perswade himself at the first, that God hath loved him, and Christ redeemed him, is the hope of the Hypocrite, like a spiders web, which when leaned to, it shall not fland; that mans expectation shall perish, he hath kindled sparks of his own, a wilde fire, and walketh not in the true light of the Word, and so must ly down in forrow. Many of you deceive your felves, and none can perfuade you that ye do deceive your felves, such is the strength of that delusion, and dream. Its the great part of the hearts deceitfulnes, to flatter it felf in its own eyes, to make a man conceive welt of himself and his heart, I befeech you, do not venture your fouls salvation to such groundless opiniones never to queffion the matter, is to leave it alwife uncertain. If ye would judge your felves according to the Scriptures, many of you have the marks and characters of these who are kept without the City, and are to have their part in the lake of fire. Is there no condemnation for you, who have never condemned your felves? Certainly, the more you are averse to condemn your selves. this flicks the cloffer to you. You are not all in Chrift, all are not Ifrael, who are of Ifrael, many, (nay, the most part) are but faid Christians, have no real union with Christ, or principle of life from him: your love you carry to your felves, makes you cafily believe well of your felves; know, that felf-love can blind the eyes, and make you apprehend that God loves you also. Nay, every one readily funcies that to be, which he defires to be. I befeech you, confider if you have any ground for your hopes, and confidences, but fuch as these that will not bear out alwayes. It would be no disdvantage to you, to have your hope shaken, that in stead of a vain prefumption, you may have the Anchor of hope, which that! be fixed within the vail. I think one thing keeps men far from the Kingdom of God, because they know not that they believe not in him: we had gained much ground on you by the Word, if we could perswade you, that ye believe not, and have not believed from the Womb. We might then fay to you, as Christ to his Disciples, ye believe in God, believe alfo in me: Ye have given credit to God the Judge, and Law-giver, pronouncing a curse on you, and a fentence that ye have hearts desperatly wicked, now, believe alfo in me, the Redeemer: Ye have believed God in the Law, in as far as ye have judged your felves under fin and wrath, now believe

lieve Me in the Gospel, that brings a ransome of the w yeare un not yet f in a deep PAGE TORN. But ur not exam your chie I know m reft , and that which His greate mifes, to love him il, and wenger in him, is the weightieft matter

of the Gospel; to go out of your felves daily into his fulness, to endeavour new discoveries of your own naughtiness, and his grace, this is the new and great commandment of the Gofpel, the obedience of it is the most estential part of a Christian-walk. Now again, to know that ye do believe and to difeern your interest in Chrift, this is but a matter of comfort, and of fecond concernment: Therefore, I say, when everye cannot be clear in this, ye should be alwife exercifed in the firft. For its that we are first called to, and if Souls were more exercised that way, in the confideration and belief of the very general critths and promises of the Gospel. I doubt nor, but the light of thefe would clear up their particular interest in due time; thefe things ye ought to have done, and not to leave the other undone. It is fill fafeft to wave fuch a queftion of intereft. when its plunging, because it puts you off your special duty, and its Satans intent in it. It were better if ye do question, prefently to believe and abide in him, till it were put out of question.

SER-

SERMON IV.

Vers. 1. That walk not after the slesh, but after the spirit.

Hrist is made to us of God, both righteoniness and sanctification: And therefore, these who are in Christ, do not only
escape condemnation, but they walk according to the first,
and not according to the sless. These two are the sum of the Gospel, there is not a greater argument to holy walking then this,
there is no condemnation for you there is there a greater evidence of a Soul escaped condemnation, then walking according to
the Spirit. We have spoken something in general of the evidence
that may be had of a mans state, from his walking, and the Spirits
work in him; we would now speak of the conjunction of these two,
and the influence, that that priviledge hath on this duty, and
something of the nature of this description, who walk not after the

flesh, but after the firit.

In the creation of man, man was composed of foul and body. there was a right order, and subordination of these, suitable to their nature, in his foul he reached Angels above, in his body he was like the beafts below; and this part, his flesh, was a servent to the Soul, that was acted and affected according to the defires and motives of the Soul. Now fin entring, as it hath defaced all the besuty of the creation, as it hath misplaced man, and driven him out from that due line of Subordination to God his Maker, (for he would have been equal to God,) so it hath perverted this, beautiful order in men, and turned it just contrary, hath made the fervant to ride on borfes, and the prince to walk on foot. This is the just punishment of our first fin, Adams foul was placed by creation under the fole command of its Creator, above all the creasures, and his own fenfes, but in one fin, he proudly exalted himfelfabove God, and lamentably subjected himself below his senses. by hearkening to their persuation, he faw it was good, and tafted it, and it was sweet, and so he are of it. What a strange way was this to be like God, he made himself unlike himself, liker the miteration

Merny

beafts. Now I fay, this is the deferved punishment of man, his foul that was a free Prince, is made a bond flave to the lufts of his fieth: flesh hath gotten the Throne, and keeps it, and lords over the whole man. Now therefore, it is, that, the whole man unregenerat, is called flesh, as if he had no immorest spirit, John 3. 6. That which takern of the flesh is flesh, and this Chap, vers. 8. here's description of natural men, they that are in the flesh. Because flesh is the predominant part that hath captivat a mans reason and will. Nay. not only the groffer corruptions in a man, that have their ule and feat in his fleth and body, are under that name, but take the whole nature of man, that which is most excellent in him, his Soul and Spirit, his Light and Understanding, the most refined principles of his conversation, all these are now but stelle : Nay, not only such natural gifts, and illuminations, but even the light of the Gofpel. and Law of God, that someway enters his foul, changeth the nature and name, its all but darkness and flesh in him, because the flesh hath a dominion over all that, the clouds and vapours that arifeth from the flesh, bemists and obscures all these, the corruptions of the foul is most strengthmed in this fort, and most vented here: Sins become connecural to the flesh, and so a man by the flesh . Is enshared and subjected to fin. Christ comprehends all our prerogatives and indowments under this . John t. 13. born not of fields. and brood : And Marth. 16, 17. Reft and blood bath not revealed thefe things to thee. Even all the outwards of Religion, and all the common priviledges of Christians may be called to: What hath abra-ham found according to the flesh? Rom, 4. 1. Phil. 3, 3. Which imports fo much, that all those outward priviledges, many illuminations, and reformations, may fo far confift with the corruption of mans partire, may unite to with that, as to have one name with it ice not all able to conquer our ffelh, but our fleft rather fubques all that, and makes it ferve it felt, till a ftronger than it come, even the Spirit to fubdue it, and can it out of the house. This the Image of God in man is deficed : Nay the very image and fature of man, as man, spoyled; the first creation, sin bath marr'd, and diforder'd it. Now, when this fecond creation, or regeneration comes, the creature is made new, and formed again by the powerful Spirit of felus Chriff, this change is made, field is pur out of the Throne, as an afterper, thespirit and foul of a man, is put in a Throne above ie but is placed according to its due order, under a holy and spiritual

ritual Law of God. And thus Jefus Christ is the repairer of the breaches, and reftorer of the ancient paths, and old wafts to dwell in. Now, the foul hath a new rule established, to act according to, and new principles to act from. He whole course of walking, was after the corrupt dictates, and commands of his fleshly affections, and was of no higher firsin, then his own sparks of nature, and acquired light would lead him to, now he hath a new rule established, the Spirit speaking in the Word to him, and pointing out the way to him: and there is a new principle, that Spirit leading him in all truth, and quickning him to walk in it: Now this is the souls perfect liberty, to be from under the dominion of sin, and lufts, and thus the Son makes free indeed, by the free Spirit, the Son was made a fervant, that we might be made free, no more fervants of fin in the lufts thereof: and the Spirit of the Lord, where he comes, there is liberty, there the Spirit and reasonable soul of a man is elevated into its first native dignity; there the base flesh is dethroned, and made to serve the spirit and soul in a man. Christ is indeed the greatest friend of men, as they are men, fin made us beafts, Christ makes us men. Unbelievers are unreasonable men, above brutifh, yea, in a manner, beafts, this is an ordinary compellation in Scripture, faith makes a man reasonable, it gives the saving and fandified use of reason; its a shame for any man to be a flave to his lufts and paffions, its the character of a beaft upon him, he that is. led by feriles and affections, is degenerated from humane natures and yet fuch are all out of Christ, fin reigns in them, and flesh reigns, and the principles of light and reason within, are captivated, incarcerated within a corner of their minds. We see the generally received truths among men, that God is a that he is boly, and just. and good; that Heaven and bell is, thele are altogether ineffectual. and have no influence on mens convertations, no more then if they were not known, even because the truth is detained in unrighteoulness, the corruptions of mens field are so rank, that they overgrow all this feed of truth, and chooks it, as the thorns did the feed, Matth. 15, 7. Now, for you, who are called of Jefus Chrift. O know what ye are called unto. Its a liberty indeed, a priviledge, indeed, ye are no more debtors to the fielb, Christ hath looled that obligation of fervitude to it. O let it be a shame unto you who are Christians, to walk so any more, to be entangled any more in-

that voke of bondage. He that ruleth his firit, is greater then the mighty, then be that taketh a city. Thus we are called to be more then conquerours; others when they conquer the world. they are flaves to their own lufts, but let it be far from you to be fo, ye ought to conquer your felf, which is more then to conquer the World; its not only unbefeeming a Christian, to beled with paffions and lufts, but its below a man, if men were not now through fin below beafts. I beseech you aspire unto, and hold fast the liberty Christ bath obtained to you, be not fashioned any more according to former lufts, know, ye are men, that ye have reasonable and immortal spirits in you, why will ye then walk as beafts? Understand O brutish, and ye fools, when will ye be wife ? But I say more, know, ye are Christians, and this is more then to be a man, its to be a divine man, one partaker of the divine Nature, and who is to walk accordingly. Christians are called to a new manner of walking, and this walking is a fruit that comes out of the root of faith, whereby they are implanted in Christ: You see these sgree well together, these who are in Christ, walk not after the flesh, &c. Walking after the flesh, is the common walk of the World, who are without God and without Christ: But Christ gives no latitude to such a walk; this is a new nature to be in Christ, and therefore, it must have new operations, to walk after the Spirit. While we look upon the conversations of the most part of men, they may be a commentary to expound this part of the words, what it is to walk after the fleth. The works of the flesh (faith the Apostle to Gal 5.19.) are manifest, and indeed they are manifest, because written in great letters on the out-fide of many in the visible Church, that who runs may read them: do but read that Catalogue in Paul, and then come and fee them in Congregations. It is not so doubtful and subtile a matter, to know that many are yet without the verge of Christ Jelus, without the City of refuge, you may fee their mark on their brow. Is not drunkenness, which is so frequent, a palpable evidence of this? your envyings, revilings, wrath, ftrife, seditions, fornications, and fuch like: Oh, do not deceive your felves! there is no room in Jesus Christ, for such impurities and impieties. There is no toleration of fin within this City and Kingdom; finners are indeed pardoned, yes, received and accepted; drunkards, unclean persons, &c. are not excluded from entering here, but

they must renounce thele lusts, if they would stay here; Christ will not keep both, he muft either caft out the fin, or the finner with it. if he will not part with it. "I befeech you, know what we walk afters the fieth is your leader, and whither will it lead you? (O! its fad co think on it;) to perdicion: verf. 8. If ye live after the flesh, we mall die. Ye think flet your great friend, ye do all ye can to facilie and pleaseit; and, O how pleasant is the facisfaction of your fleth to you? Ye think it liberty to follow it, and counts it bonds and cords to be refrained: But, Oh! know and confider, that field will lead you by the Kingdom; that guide of your way, to which Te committed your felf, will lead you by Heaven, Gal. 5. 21. Its a blind guide; corruption, and humour, and will, have no eyes, no diferning of that pic of eternal milery : they choose the way that is best pathed and troden, that is easiest, and most walk into; and this pertainly will lead you firsight into this pit of darkness. Be called off this way, from following your blind lufts, and rather fuffer them to be crucified; be avenged on them for your two eyes that they have put out, and their treacherous dealing to you, in leading you to deftruction the high way. Come in to Christ Jelus, and ye that get a new guide of the way, the Spirit, that feat lead you be all truth, unto the bleffed and eternal life. Christ is the way ye must walk in, and the life that we must go in to at the end of our way, and the truth according to which we must walk; now he tach given his Spirit the Comforter to be our leader in this way. secording to this rule and pattern, unto that life : In a word, the Spirit shall lead you the straight way, unto Christ; you shall begin in him, and end in him; he shall lead you from grace, to glory; the Spirit that came down from Heaven, shall lead you back to Heaven: All your walk is within the compals of Christ. out of him is no way to Heaven.

But we must not take this so grossy, as if no other thing were a walking after the siesh, but the gross abominations among men, though even these will scrape a great number from being in Christ Jesus; but it must be surther enlarged, to the motions & affections of the unrenewed spirit, and the common principles according to which men walk. And therefore the Apostle, Col. 3. and Gal. 5. nameth many things among the works of the siesh, and members of the old man, which I doubt, many will account so of: Some natural passions that we account nothing of, because common, as anger, wrath, coverous

ness; what man is there amongst us, in whom some of these mentioned flirs not? Many of your hearts and eyes are given to covesouthels; your fouls bow downward as your bodies do, and many times before your bodies. Is not the heart of men upon this world, and cannot rife above to a treasure in Heaven? and therefore your Callings, otherwayes lawful, and all your pains and endeavours in them, bath this feel of the flesh stemped on them, and passeth no otherwayes with God. We see how rank the corruptions of men are, anger domineering in them, and leading them often captive; and this is counted a light matter, but it is not so in Scripture: How often is it branded with folly, by the wife man? and this folly is even the natural fleshly corruption that men are born with; and in how many doth it rife up to the elevation of malice and hatred of others? and then it carries the image of the devil, rather then of bumane infirmity. And if we suppose a man not much given to any of these, yet what a spirt of pride and self-love is in every man, even these that carry the lowest fail, and the meanest port among men : these that are affable and courteous, and these that feem most condescending to inferiours, and equals, yet alas! this evil is more deeply engraven on the fpirt. If a man could but watch over his heart, and observe all the secret reflections of it, all the comparisons it makes, all the defires of applause and favour among men, all the furnises and stirrings of spirit upon any affront, O how would they discover disbolick pride? This fin is the more natural & inbred, for that it is our mother-fin, that brought us down from our excellency; this weed grows upon a glass-window, and upon a dunghill, it lodges in Palaces and Cottages: nay, it will spring and grow out of a pretended humility, and low carriage. In a word, the ambitious defigns of men, the large appetite of earthly things, the over-weaning conceit of our felves, & love to our felves, the firring of our affections, without observing arule, upon unlawful objects, or in an unlawful manner, all these are common to men, and men-Every man hath some predominant or idol, walk after them. that takes him most up; some are finer and subtiler than others, fome their pleasures and gains without, others their own gifts and parts, within ; but both are alike odious before God, and both groß flesh and corruption before him.

There are two errours among men, concerning this spiritual walking, the one is the Doctrine of some in these dayes, the other is the pra-

Rical error of many of us. Many pretending to some near and high discoveries, as to Christ, and the Spirit, have fallen upon the most refined and spiritualized fleth instead of the Spirit indeed; they separate the Spirit from the Word, and reckons the Word and Law of God, which was a Lamp to Davids feet, among the fleshly rudiments of the world. But if they speak not according to the Law and Testimony, (Gith Isalab) it is because there in no light in them: Thus their new light is but an old darkness, that could not endure even the darker light of the Prophets. If they speak not according to the Word, it is because there is no spirit in them. It is not the Spirit the Comforter, which Christ promised to send to the Apostles, and all that should believe in his Name through their word? for that Spirit was a Spirit of truth, that should lead into all truth : and lest men should father their own fancies and imaginations on the Spirit of God, Christ adds, be shall bring all things to your remembrance: These things that Christ hath spoken, and we have here written. The holy Apostle to the Col. 3. when he reproves the works of the flesh, and declares they had put them off, he commends unto them, in opposition to these, Let the word of Christ dwell in you richly in all wisdom, teaching one another in Psalms and Biritual songs, with grace in your hearts to the Lord, ver. 16. Here the Spirit, not casting out the Word, but bringing it in plentifully, and sweetly agreeing with it. The Spirit that Chriftsent, did not put men above Ordinances, but above corruptions, and the body of death in them: Its a poor and easie victory to subdue Grace and Ordinances, every slave of the Devil doth that : I fear, as men and Angels fell from their own dignity, by aspiring higher, so these that will not be content with the effate of Christ and his Apostles, but foar up in a higher Arain of spirit, and trample on that ministration, as fleshly and carnal, I fear they fall from Jesus Christ, and come into greater condemnation. Its true indeed, 2 Cor. 3. 6. The Letter killeth, that is, the Covenant of Works preacheth now nothing but condemnation to men, but the Spirit of the Gospel giveth life; nay, even the Gospel separated from the Spirit of life in Jesus, is but a favour of death to fouls. Shall we therefore separate the Spirit from the Gospel and Word, because the Word alone cannot quicken us? David knew how to reconcile this, Quicken me, O Lord, according to thy Word, Plal. 119. 25. Thy Spirit is good, lead me into the land of uprigheness, and michen me, Plal. 143. 10, 11. The Word was his rule,



rule, and the Spirit applyed his foul to the rule: the Word holds out the present pattern we should be conformed unto: now if there be no more, a man may look all his dayes on it, and yet not be changed, but the Spirit within, transforms and changes a mans foul to more and more conformity to that pattern, by beholding it. If a man shall shut his eyes on the pattern, he cannot know what he is, and ought to be; if he look only on the Spirits work within, and make that his rule, he takes an imperfect rule, and an incompleat copy; and yet this is the highest attainment of these aspirers to new light; they have forsaken the Word as their rule, and instead of it, have another Law within them, as much as is already written on their hearts, which is in substance this (as they suppose) I am bound to do no more then I have already power to do; I am not to endeavour more holiness then I have already. Thele men are indeed perfect here in their own apprehension; and do not know in part, and believe in part, and obey in part, because they are advanced the length of their own Law and rule, their rule being of no perfection. Paul was not fo, but forgetting what he had attained, he followed on to what was before him, and was ftill reaching forward. Let not us, my brethren, believe every spirit, and every doctrine that comes out under that name; Christ hath forwarned us. Let us pray for more of that Spirit, which may quicken the Word to us, and quicken us to obey the Word; there must be a mutual enlivening, the Word must be made the ministration. of life, by the Spirit of Jefus, which can use it as a sword, to divide the foul and firit; and we must be quickned to the obedience of the truth in the Word. The Word is the feed incorruptible; but it cannot beget us, or be a principle of a new life within us, except a living spirit come alongs to our hearts. Know that the Word is your pattern and rule; the Spirit your leader and helper, whose vertue and power must conform you to that rule, 1 Pet. 1, 22. Peter joyns these two, the purification and cleanfing of the foul, which Christ attributes to the Word, ye are clean through the word I have floken, Joh. 15. 3. Peter attributes it to the Spirit working according to the pattern of truth. Its true, the Spirit of God needs no pattern to look to; may, but we must have it, and eye it, else we know not the Spirit of truth from a lie and delufion; we cannot ery the spirits but by this rule, and it is by making us fledfaftly look on this glorious pattern in the Word, and the example of Christ Jelus.

hielde, thre we are conformed unto Christ, a by the Spirit of the Lord, a Cot. 3. 13. Certainly that must be stelly walking, which is rather conformed unto the imaginations of a mans own heart, then the blessed will of God revealed in his Word. Can such walking please God, when a man will not so much as hearken to what is Gods will and pleasure? As other hereies, so especially this, is a work of the stell.

Now there is another principle amongst many of us, we account it spiritual walking, to be separated from the gross pollutions of the world; to have a carriage blameless before men: this is the notion that the muleitude fancy of it. Be not deceived, you may pass the centure of all men, and be unreproveable among them, and yet be but walkers after the flesh. It is not what ye are before the world can prove you spiritual men, though it may prove many of you carnal. Your out-fide may demonstrate of many of you, that ye walk after the flesh; and if ye will not believe it, I ask you, if ye think drunkennels, a walking in the Spirit? Do ye think ye are following the Spirit of God, in uncleanness? Is it not that Holy Spirit that purgeth from all filthiness? Look but what your walkis, ye that are not fo much as conformed to the Letter of the Word in any thing; who cares not to read the Scriptures, and meditate on them : Is this walking after the Spirit of truth? If drunkennels, railing, contention, wrath, envy, covetoulnels, and fuch like, be the Spirits way, then I confess, many of you walks after the Spirit; but if these be the manifest works of the flesh, and manifelly your way and work, then why dream ye that ye are Chriflians?

But I suppose, that you could be charged with none of these outward things, that you had a form of Religion, and Godliness, yet I say, all that is visible before men, cannot prove you to be spiritual walkers. Remember, it is a spirit ye must walk after, now, what shall be the chief agant here? fure, not the body, what sellow-ship can your body have with him that is a Spirit? the body indeed may worship that eternal Spirit, being acted by the Spirit, but I say, that stone can never prove you tobe Christians, we did it then says side a number of Professors who have no other ground of considered but such things as may be seen of men, is if they would enter their hearts, how many vain thoughts lodge there? from little of God is there? God is not almost in all our thoughts, we give a morning and ever

ning falutation, but there is no more of God, all the det throughout, and is this walking after the Spirit, which imposes a configucy? And what part can be spared most, but the spirit of a man? The body is diffracted with other necessary things, but we might alwayes spare our souls to God. Now, thus should a man obey that command, Pray alwayes, its impossible that he should do nothing elfe but pray in an express formal way, but the souls walking with God, between times of Prayer, should compense that, and thus Prayer is continued, though not in it felf, yet in meditation on God, which hath in it the feed of all worship, and is virtually

Prayer and Thankigiving, and all duties.

Let us then confider, If our bodies be not more exercised in Religion then our fouls, yea, if they be not the chief agents, how many impertinencies, and roveries, and wandrings, are throughout the day? the most part of our conversation, if it be not profine, yet it is vain, that is unprofitable in the World, it neither advantageth us spiritually, nor glorifier God, it is almost to no purpose, and this is enough to make it all fleft. And for our thoughts, how do they go unlimited and unrestrained ? like a wilde As, traverfing her wayes, and gadding about, fixed on nothing, at least not on God; nay, fixed on any thing but God. If it be spiritual fervice, should it not carry the feal of our spirit and effection on it? We are as fo many fludows walking, as pictures and flatues of Chriflians, without the foul and life, which confifts in the temper and disposition of the spirit and soul towards God.

SERMON V.

Vers. 1. That walk not after the flesh, but after the spirit.

T is no wonder that we cannot fpeak any thing to purpole of this Subject, and that ye do not hear with fruit, because it is indeed a mystery to our judgements, and a great stranger to our pradice. There is to litle of the Spirit, both in Teachers, and thole that come to be raught, that we can but fpeak of it as an unknown thing,

thing, and cannot make you to conceive it in the living notion of it as it is. Only we may fay in general, It is certainly a divine thing, and another thing then our common or religious walk is. It is little experience. To we can know the less of it; but this much we should know, it is another thing then we have attained, its bove us, and yet fuch a thing as we are called to aspire unto. How should it fir up in our spirits a holy fire of ambition to be at such a thing, when we hear it is a thing attainable; nay, when Christ calls us unto himself, that we may thus walk with him : I would have Christians, men of great and big projects and resolutions, of high and illimited defires, not fatisfied with their attainments, but still aspiring unto more of God, more conformity to his will, more walking after the Spirit, more separation from the course of the World, and this is indeed to be of a divine spirit. The divine Nature is here, as it were, in a flate of violence, out of its own element; Now, its known by this, if it be still moving upwards, taking no rest in this place, and these measures and degrees, but upon a continual motion towards the proper center of it. God, his holiness and Spirit.

We defire to speak a word of these three. I. The nature of this spiritual walking; Next, Its connexion and union with that blessed state of non-condemnation; And then, of the order of this, how it slows from a many being implanted in Christ Jesus:

Which three, are confiderable in the words.

This spiritual walking is according to a spiritual rule, from spiritual principles, for spiritual ends. These three being established aright, the walk is even the motion of a Christian within the compals of these, it is according to the word, as the holy rule, its from the faith & love of Jesus Christ, as the predominant principles. Nay, from the Spirit of Jesus living in the heart by faith, and dwelling in it by love, as the first wheel of this motion, the Primum Mobiles and sait begins in the Spirit, so it ends there, in the glory of Jesus Christ, and our heavenly Father: Consider this then, it is not a lawless walking, and irregular walk, it is according to the rule, and the rule is persect, and it is a motion to persection, not a rest in what is now attained to. The course of this world is the way and rule of the children of disobedience, Epb. 2.2. There is a spirit indeed that works in them, and a rule it works by; the spirit is that evil spirit, equitary to the holy Spirit of God, & you may know what spirit it

1. Epiftle to the Romanes.

43

is that works, by the way it leads men unto; a broad way, path'd and troden in by many travellers, its the Kings high fireet, the common way that most part walkes into, according as their neighbours do, as the most do. But that King is the Prince of this World, fatan who blinds the eyes of many, that they may not fee that pit of milery before them, which their way leads them to. Christian must have a kind of fingularity, not in opinion, but in practice rather, to be more holy, and walk more abstracted from the dregs of the worlds pollution, this were a divine fingularity. Indeed men may suspect themselves, that separats from the godly in opinion, they have reason to be more jealous of themselves, when they offend against the generation of the just; but if this were the contention and defign of men, to be very unlike the multitude of men, nay, to be very unlike the multitude of Profesfors, in the affection and practice of holiness, humility, and spiritual walking, I think this were an allowed way, though a fingular way. Men may aspire to as great a difference as may be, from the conversations and practice of others, if there be a tending to more conformity to the Word, the rule of all practice. The Law is spiritual and boly, faith Paul, but I am carnal; this therefore, were spiritual walking to set that excellent spiritual rule before our eyes, that we who are carnal may be transformed and changed into more likeness to that holy and spiritual Law. If a man had not an imperfed rule of his own fancy, and imagination before his eyes. he could not be fatisfied with his attainments, but with Paul. would forget them, in a manner, not know them, but reach forward fill to what is before, because so much length would be before us. as would swallow up all our progress, this would keep the motion on foot, and make it conftant : A man should never say, Master, let us make tabernacles, its good to be bere; no indeed, the dwelling place and refting would be feen to be above. As long as a man had fo much of his journey to accomplish, he would not fit down on in his advancement, he would not compare with others, and exalt himfelf above others, Why? because there is still a far greater difince between him and his rule, then between the flowest walker and him. This made Paul more sensible of a body of death, Rom. 7 then readily lower Christians are. Reflections on our attainments and comparisons with others, which are so often the work of our Spirits, are a retrograde motion, it makes no way, but fpends the time.

time, is a returning as we go, whereas we ought to go fraight forward. I befeech you, Christians, consider what ye are doing, if ye would prove your felves fo indeed. I know not how you can evidence it better, then by honouring and efleeming his Word and Commandments exceeding large and precious no end of their perfection; the word is much undervalued in the opinions of many, but it is as little cased for in the practice of mosts there is certainly little of God there, where this is not magnified and honoured. There must be darkness in that way, where this candle which was a lamp to Davids feet, thines not. Some promife to us liberty, but they themselves are the servants of corruption; it is no liberty to be above all law and rule: It was innocent Adams liberty to be conformed to a holy and just command, nay, this was his beauty: The Spirit indeed gives liberty where he is. but this liberty is from our fins and corruptions, not to them, it loofes the chains of a mans own corrupt lufts off him, to walk at freedom in the way of his commandments, the Spirit inlargeth the prisoners heart, and then he runs, but not at random, but the way of his commands. Plal. 119. 32. It was our bondage to be as wilde Affes, traverfing our wayes, to be gadding abroad, to change our way. Now, here is the Spirits liberty, to bring us into the way, and that way is one. Let us then learn this one principle, the Word must be the rule of your walking, both common and religious. Alas, its not spiritual walking, to confine Religion to some folemn duties: Remember, its a walk, a continued thing, without interruption, therefore, your whole conversation ought to be as so many fleps progressive to Heaven, Your motion, should not be to begin only when ye come to pray, or read, or hear, as many men do, they are in a quite different way and element, when they flep out of their civil callings, into religious ordinances, but Christians, your motion should be continued in your eating and drinking, and fleeping, and acting in your callings, that when we come to pray, or read, ye may be but flepping forward in the way, out of one darker obscurer path, into a more beaten way. Remember, this word can make us perfect to Salvation. It is a principle in the hearts of folks, which is vented now by many, that the Word doth not reach their particular carriages, and conversations, in civil matters, these are apprehended to be without the sphear and compass of the Word, while it is commonly cast up to Ministers. meddle

meddle with the word, and spiritual things, and not with our matters. Truly I think, if we separate these from the Word, we may quickly separate all Religion from such actions; and if such actings and businesses be without the Court of the Word, they are also without the Court of Conscience; Conscience, Religion, and the Word, being commensurable. Therefore I beseech every one of you, take the Word for the ruling of your callings and conversations among men, extend it to all your actions, that in all those ye may act as Christians, as well as men. It is certainly the licentiousness of the spirits of men, that cannot endure the application of the Word un-

to their particular actions and conversations.

Now this spiritual walk proceeds from spiritual principles: It is certain, the Spirit of Jesus Christ is he in whom we live, and move, and have our being spiritually, without him we can do nothings; and therefore Christians ought to walk with fuch a subordination to, and dependence on him, as if they were meer infruments, and patients under his hand; though I think in regard of endeavoured activity they should bestir themselves, and give all diligence, as if they acted independently of the Spirit : yet in regard of denial of himfelf, and dependence on the Spirit, each one ought to act, as if he did not act at all, but the Spirit only acted in him. This is the Divinity of Paul. I laboured more abundantly then they all, set not I. but grace in me, I live, yet not I, but Chrift in me. O how difficule a thing is it to reconcile these two in the practice of Christians, which yet cannot really be , except they be together & It is ceres tainly one of the great mysteries of Christianity, to draw our firength and activity from another, to look upon our felves. and our actings, as these that can do nothing, as empty vines; and that notwithstanding of all insused and acquired principles. Whatever we ought to do, in indging and differning of our condition, yet fure I am, Christians in the exercise and practice of godlines, should look upon themselves void of any principle in themselves, either to do or think, not that we are sufficient of of our felves: The proficient and growing Christian, should look no more on his own inclinations and habits, then if he had none; he thould confider himfelf an ungodly man, that no fruit can good upon, one that cannot pray, as he is in himfelf. But slace we come to duties, in the confidence of qualifications for duties, sale more confidently in them, because accustomed to them, and so makes Grace:

Grace and Religion s kind of Art and Discipline, that use and experience makes expert into. Learn now this one thing, which would be in flead of many rules and doctrines to us, to thut out of your eyes the confideration of what ye are by Gifts or Grace, or expense rience: Donot confider that, but rather fix your eyes on the grace of Jesus Christ, and upon the power and vertue of the Holy Spirit, which is given by promife; that when the way is all the eafiest to you, both by delight and custom, yet ye may find it to your natural principles as insuperable, as at the beginning; and may still cry, Draw me, and I will run after thee; lead me, and I will walk with thee. Do not measure thy call into duties, by the firength thou finds in thy felf, but look unto him who firengtheneth us with all might. Now the Spirit worketh in us by subordinat spiritual principles, as believing in Chrift, and loving of him, as our Lord and Saviour; and thele two acts drives on a foul sweetly in the way of obedience. Fear, where not mixt in its actings with faith and love, is a spirit of bondage; but the Christian ought to walk according to the Spirit of Adoption, which cryes, Abba, Father. Yet how many Christians are rather in a servile and slavish manner driven on by terrours and chaftisements to their duty, then by love : There is a piece of liberty in Christian-walking, when there is not a reftraint upon the spirit, by this slavish fear; this lay, is not befeeming these that are in Christ Jesus; ye ought to have the Spirit of your Father for your leader and guide. O! how fweet. and how certain and necessary also, would this walking be? The love of Christ would be an inward principle of motion, and would make our spiritual actings as easie and pleasant, as natural motions are. Fear is but a violent principle, that is like the impulse of a stone thrown upward, as long as that external impression remains, it moves. but fill flower and flower, and at length evanisheth: But if ye believed in him, and your hearts were engaged to love him, O! how would it ber pleafant and native thing to walk in his way, as a flone goeth downward. Confider your principles, that acts you to matters and duties of Religion: Many men there be, in whom appears no difference of their work to beholders; but, O! how wide a difference dock God differn in them? Ingines and artifice may make dead and lifeless things move and walk as orderly as things that have life But the principle of this motion, makes a huge difference; the one is moved from without, the other from it felf. The most Grace part

part of us act as irrational and bruit beafts in Religion i may we walk as insnimat and fenfelels creatures : Its fome one or other confideration without us, moves us. Cuffome, censure, education, and fuch like: Ah! these are the principles of our Religion. How mamy would have no Religion, no form of it ? if they were not among fuch company? and therefore we see many change it, according to companies, as the fish doth its skin, according to the colour of that which is nearest it. How many would do many things they dare not for punishment and censure, and for that same dar not leave other things undone? In a word, the most part of us are such as would walk in no path of godliness, if it were not the custome of the time, and fear of men, that confirmined us. But, my brethren, let it not be so among you, you who are in Christ Telm, let this be the predominant in your hearts to confirmin you, not to live to your selves, but unto God, even this, that ye believe Chrift bath died for finners, that they might live from fin; and from this let your heares be inflamed with his love, that it may carry you on in a fweet and bleffed necessity to walk in all well-pleasing: Let the consideration of his love lay on a confraint, but a confirmint of willingnels, to live to him who hath thus loved you. But as the principle is spiritual, so must the end be; and I think these two compleat the mystery of the practice of Christianity, to act from another principle unto another end; even as these two make up the mykery of iniquity in our hearts, to act from our felves, unto our felves; every man naturally makes a god of himfelf, is his own Alpha and Omega, the beginning of his actions, and the end of them, which is proper to God. As the fall bath cut off the subordination of the foul to God in its actions, that it cannot now derive all from that bleffed fountain of all-being, and well-being, fo is this channel of reference of all our actions to God flopped, that they do not tend unto him, as they are not derived from him, and thus they return unto a mans felf again. There is one point of felf, and making it our aim and defign, which possibly many doth not cake heed unto. It is ordinary for us to act and walk in Christian duties, for our falvation, for obtaining of life eternal, as our chief and only end, which is but an inferiour end; because we ought not to walk mainly for life, but to life; we should not walk after the command, only, for Heaven, but in the way of it unto Heaven. Our thiritual walking can never purchase us right unto the least of his mercies ;

mercies; when we have done all, this should be our fouls language. we are unprofitable fervants, our righteonfuefs extends not to thee. What gain is it to the Almighty that then art righteons? Yet for the most part, we make our walking as a hire for the reward. The Covensus of Works, doing for life, is some way naturally imprinted in our hearts, and we cannot do, but we would live in doing ; we cannot walk unto all well-pleafing, but we would also walk unto pacifying of God. Self-righteousness is mens great idol, which when all other baser and groffes idols are down, they do still feek to establish. But Christians, observe this evil in your selves, and fuffer this mystery of godlines to be wrought in you, the abasing of your felves, the denyal of your felves it would have you, in respect of diligence and earnefinels, doing walking, and running, as if ye were to be faved by it only: But again, you must deny all that, and no more consider it, or less weight upon it, then if ye ought to do nothing, or did nothing. But your ends should be more divine and high, as your nature is, to glorifle God in your mortal bodies, fince ye are bis, and bought with a price. O how ought ye not to be your own? The great purpose of your obedience should be, a declaration of your fense of his love, and of your obligation to him : Ye ought to walk in his way, because ye are escaped condemnation, and faved by him, and not that ye may be faved only. It is the glory of our Heavenly Father, and the honour of the Redeemer, for Christians to walk, even as he walked, and follow his footheps; it commends the grace of Jesus Christ exceedingly. Therefore this cannot but be the choise and delight of a believing soul, to walk unto all wellpleafing, to have the glory of him as their great defign to aim at; who for our fatvation laid afide his glory, and embraced fhame and reproach. We use to walk in obedience to God, that we may pacifie God for our disobedience: but let a Christian abhor such a chought, Christs blood must pacifie, but the walking of his child pleafech him in his welbeloved Son. When he is once pacified for fin, when he once accepts your persons, your performances are his delight: Now this should be the great scope of a foul, that all its powers should be fixed on, to please him, and five to him

Now these three being established, we must conceive that the chief agent and party in this walking must be spiritual; therefore meas bodies are not capable of this walk after the Spirit principally. Outward Ordinances are, but the shell wherein the kirnel must be

inclosed ;

inclosed; all our walkings that is visible to men, is but like a painted or engraven Image and Statue, that bath no breath or life in it. unless the Spirit aduat and quicken the fame. I say not only the Spirit of God, but the spirit and soul in man; for the Spirits immediat and divine operations are upon fuch a fuitable fubjed, as the immortal foul. Verily, there is a firit in man, and the inspiration of the Almighty gives bim understanding : We must not abolish the outward form, because it hath some divinity in it, even the flamp of Gods authority; and therefore, these who are swelled above ordinances. I fear they be monstrous Christians. A man is composed of a spirit and a body, acted and quickned by that spirit, without either of these, he is not a compleat man: So I fay, he is not a Christian, that doth not worship God in the spirit, and in truth both; and it is not Religion that excludes either the inward soul-communion with God, or the outward ordinance, and appointment of God. But alace, this may be our complaint, we come and worthip God, and drawes nigh with our bodies, but our bearts are far removed. Here is the death of many's worship the foul is separated from the body of it, there are but pictures and images of Christians; we have mouths and faces of Saints, but O! how little of divine-affection, or of soul-defires, breaths in us? We are denyers of the power of godliness, by refting in a form, and this is the great fin of this generation, the effentials, the vitalspirits of Christianity, are exhausted, and some dry bones, like an Anatomy of a Christian, remains behind. I beseech you, gather your spirits to this spiritual-walking, they only can follow the Spirit, your bodies are earthly and lumpish, and the way is all upward to the holy hill. Look inwardly and measure your selves so, outward appearance is no just measure; retire pithin your souls, and engage them in this exercise, and enter them to this motion, and your spirits will sweetly and surely act your bodies and externals, in all matters of godlines.

G

SER.

mercies; when we have done all, this should be our fouls language. we are unprofitable fervants, our righteoufnefs extends not to thee. What gain is it to the Almighty that thou art righteons? Yet for the most part, we make our walking as a hire for the reward. The Covenant of Works, doing for life, is some way naturally imprinted in our hearts, and we cannot do, but we would live in doing; we cannot walk unto all well-pleafing, but we would also walk unto pacifying of God. Self-righteoutness is mens great idol . which when all other baser and groffes idols are down , they do still feek to establish. But Christians, observe this evil in your selves, and fuffer this mystery of godliness to be wrought in you, the abasing of your felves, the denval of your felves . I would have you in respect of diligence and earnefinels, doing walking, and running, as if ye were to be fived by it only: But again, you must deny all that, and no more consider it, or lesn weight upon it, then if ye ought to do nothing, or did nothing. But your ends should be more divine and high, as your nature is, to glarifie God in your mortal bodies, fince ye are his, and bought with a price. O how ought ye not to be your own? The great purpose of your obedience should be, a declaration of your fense of his love, and of your obligation to him : Ye ought to walk in his way, because ye are escaped condemnation, and saved by him, and not that ye may be faved only. It is the glory of our Heavenly Father, and the honour of the Redeemer, for Christians to walk, even as he walked, and follow his footheps; it commends the grace of lefus Christ exceedingly. Therefore this cannot but be the choise and delight of a believing soul, to walk unto all wellpleafing, to have the glory of him as their great defign to aim at : who for our falvation laid afide his glory, and embraced fhame and reproach. We use to walk in obedience to God, that we may pacifie God for our disobedience: but let a Christian abhor such a choughe, Christs blood must pacifie, but the walking of his child pleafeth him in his welbeloved Son. When he is once pacified for fin, when he once accepts your persons, your performances are his delight: Now this should be the great scope of a foul, that all its powers should be fixed on, to please him, and live to him.

Now these three being established, we must conceive that the chief agent and party in this walking must be spiritual; therefore mens bodies are not capable of this walk after the Spirit principally. Outward Ordinances are, but the shell wherein the kirnel must be

inclosed ;

inclosed; all our walkings that is visible to men, is but like a painted or engraven Image and Statue, that both no breath or life in it. unless the Spirit aduat and quicken the fame. I say not only the Spirit of God, but the spirit and soul in man; for the Spirits immediat and divine operations are upon fuch a fuitable subject. as the immortal foul. Verily, there is a firit in man, and the inspiration of the Almighty gives bim understanding : We must not abolish the outward form, because it hath some divinity in it, even the stamp of Gods authority; and therefore, these who are swelled above ordinances, I fear they be monstrous Christians. A man is composed of a spirit and a body, acted and quickned by that spirit, without either of these, he is not a compleat man: So I fay, he is not a Christian, that doth not worship God in the spirit, and in truth both; and it is not Religion that excludes either the inward soul-communion with God, or the outward ordinance, and appointment of God. But alase, this may be our complaint, we come and worship God, and drawes nigh with our bodies, but our bearts are far removed. Here is the death of many's worship the foul is separated from the body of it, there are but pictures and images of Christians; we have mouths and faces of Saints, but O! how little of divine-affection, or of soul-defires, breaths in us? We are denyers of the power of godliness, by refling in a form, and this is the great fin of this generation, the effentials, the vitalspirits of Christianity, are exhausted, and some dry bones, like an Anatomy of Christian, remains behind. I beseech you, gather your spirits to this spiritual-walking, they only can follow the Spirit, your bodies are earthly and lumpish, and the way is all upward to the holy hill. Look inwardly and measure your selves so, outward appearance is no just measure; retire within your souls, and engage them in this exercise, and enter them to this motion, and your spirits will sweetly and surely act your bodies and externals, in all matters of godliness.

SERMON V.I.

Vers. 1. Who malk not after the flesh, &c.

T is one of the greatest mysteries in a Christians practice, to joyn these two together, which the Gospel hath conjoined juflification and fanctification, and to place them in their due order: There is much miscarrying in both these, either they are separated, or misplaced: But, the truth is, they cannot really be, except they be jointly; yet, often it falls out; that in mens apprehensions and endeavours, they are disjoined: This then were the argument of a living, and believing Christian, to joine the study of holineffe, with the exercise of faith in Chritt, for remission of fin, and righteoushesse, and not not only to joyn it, but also, to derive it from that principle: There is both an union between thele, and an order established in Scripture. The most part of these that proteffe the Gospel, are of two forts; they do either divide holineffe from imputed righteoufneffe, or Christs righteoulneffe from holinesse: I do not fay, that any man truly seeks to be covered with the righteoulnesse of Jesus Christ, and to have his fins freely pardoned, but he will also study to walk before God, in all well-pleasing; but the truth is, many do pretend, and profess to feek falvation, and forgivenness in Christs blood, and have the mercy of God, and merits of Christ, alwayes in their mouth, who yet declare by their conversation, that they do not so much as defire, or purpole to leek after holinesse: I do not speak of these who are Antinomians in profession, but of a great multitude in the visible Church, who are more really Antinomians, to wit in practice, then most pare of professed Antinomians. You hear all, of free grace, and free redemption in Jesus Christ, of tender, and induring mercies in God, and this you take for the whole Gospel; and presently upon the notion of mercy and grace, you conclude unto your felves, not only immunity, and freedom from all the threatnings of the Word, and from hell, but likewife ye proclaim fecretly in your own bearts, a liberty to fin fo much the more fecurely; the door of mercy cast open in the Gospel, and the free accesse to-Christ, manifested therein, through the corruption that is within

us, proves the very occasion of many's giving indulgence to their lufts; of delaying reformation, and turning to God. You all profeffe, that you feek to be justified, and faved by Jesus Christ; yes, you perswade your selves, to be escaped condemnation, by Christ: Now then, conjoyn that profession, and perswasion, with your walk, and O! how contrary you may find them to one another? your faith is vain, for ye are yet in your fins. Tit. 2. 11. 12, The grace of God appearing to some men effectually, teacheth them to deny ungodliness, and worldly lufts, and to live righteoufly, foberly, and godly &c. But if we may conjecture your teaching by your walking, it feems the notion of grace, and the Gospel that is formed in your minds, bath taught you another doctrine, to avow ungodliness, and follow worldly lusts. Is there so much as a shadow of this spiritual-walking in many? I confesse, it is natural for every man to leek his own righteousnesse; and it is the arm of God that must bow men, to submit to Christs imputed righteousnesse; yet, the most part of men, feem to be fo far from feeking any righteousnesse, that they are rather feeking the fulfilling of their own carnal lutte, working wickedness with greediness, not caring how little they have to put confidence into; and yet, certain it is, that how much foever, a man attains to, of a form of Religion, or civil honefly, he is ready to put his trust in it, and to lean the weight of his foul upon it: But leing this is natural to you all, to feek heaven by doing and working. I wonder that ye do no more; how do ye satisfie your consciences in the expectation of heaven, who take so little pains in Religion, and are so loose and profane in your conversation? I wonder, seing ye have it naturally engraven in your hearts, to establish your own righteousnesse, that ye labour not to have more of it to fill your eye withall.

But again, on the other hand, there are some men, who have a sorm of Religion, and labour to be of a-blamelesse conversation among men, that possibly persuades themselves, they are seeking holinesse, and walking spiritually; but alace, you may find it but a painted and seeming Religion, that is an abomination in the sight of God; because it is to them, all the ground of their acceptation before God. If ever this question was moved in some of you, What shall I do to be saved? You have condescended on such a walk, such a profession, for the answer of it; It is natural to all, even these who have least appearance of godlinesse, to seek heaven, by

G 2

doing

doing Gods will; these that have no more to speak of, then their Baptifm, or receiving the Lords Supper, or attending well the folemn affemblies, will ground their hope of falvation on those things, : How much more, will civil and honest men (commonly so called) who pray, and read, and professe godlinesse, how much more, I fay, will they establish that which they attain to, as the ground of their confidence before God? Now, this is a general, unknown ill that defroys the world, and yet few are convinced of it, how hard it is to be driven out of our felves, and to feek life in ano-O! know, that it is in a manner, the crucifying of a mans felf, thus to deny himfelf, to have a fort of righteoulness, and not to trust in it. Who is he, that cannot indure to look upon himself, for moral vileneffe ? Alace, men flatter themselves in their own eyes, looks with a more favourable eye on their own actions, then they ought: Who is he that abhors himfelf, even for abominable works? But who shall be found to abhore himself, for his most religiousand best actions? Who casts these out of their fight, as unclean and mentruous things? Therefore, I say, though thy right coulnesse were equal to, or exceeded any Pharifees righteoninesse, thou cannot enter into heaven: The poor Publicane, that was a vile and profane finner, yet his righteoufnesse exceeded the Pharifees. shough he had none of his own, yet he had a right councile without blemish, of Christs purchasing, having by faith fled to the mercy, of God, in, and through a Mediator. It is not more doing, more praying, more exact walking, that can make you more righteons in Gods account, in order to absolution from Law-condemnation. then the profanest and most wretched sinner; but, the baser, and wiler thou be in thine own eyes, the more thou hide thy best doings from thine eyes, and look on thy uncleannesses, and betakes thy felf to Christ, his unspotted and perfect righteousnesse; the more honourable and precious thou are in his eyes. Therefore, God is faid to dwell in the heart of the humble and contrite one, not for the worth of his humility, and repentance; No, no, but for the pleasure he hath in the well-beloveds rightenumeffe; that is the beautiful garment, only in the eye of a humbled foul, that feeth nothing in it felf defirable.

Therefore, I wish, that this conjunction which is made in the Gospel, were also engraven in your hearts, and on your practices, that is, that you would feek after bettiness, without which, no man

Mall

53

Ball fee God; feek to perfect it in the fear of God, but not an though ye were to be thereby justified , leek it with that diligence and earneft fludy , as if ye were to be faved by it, and yet feek it. fo as to be denyed to your diligence, or as if ye fought it not at all. How fweet a conjunction were this in the Christians practice, to walk and run fo after the prize, as if his walking did obtain it , and yet to look upon his walking, as if it were not at alle Your diligence and feriousnesse in godlinesse should be upon the growing hand, as if doing did fave you, yet you ought to deny all that, and look to the righteousnesse of another, as if nothing were done at all by you. How doth Paul, Phil. 3. 8. unite thefe in his practice. I count all loffe and dung, to be found in Christ, not having my own righteousnesse, and yet I prese forward, and follow after perfection, as having attained nothing yet. One of these two is the Original of many flumblings and wandrings in our Christian-way, either there is not a necessity and constraint laid upon the souls of many to walk in all well-pleasing, and to perfect boliness in the fear of God: We look on it as a thing indifferent, that is to be determined according to the measure of our receivings from God, or we look on it as a thing not urging all, but belonging to Ministers, or more eminent Profesors, and hence there ariseth much carnal liberty, in walking without the line of Christian-liberty, because there is an indifference in the spirit that gives that latitude in walking; or else there is not that following of holineffe in fuch a way, as can confift withthe establishing of Christs righteousness. No denial of our selves, in our actions . we act as if we were fufficient of our felves and walks as if we were thereby justified, and commends our selves to God in our own consciences, when ever we can have the testimony of our consciences, for well-doing. And by this means, the Lord is provoked, because we do not honour the Son, the Father counter himself despised, and the spirit is grieved and tempted to depart, and leave us to our own imaginations, till our idol which we effablished, fall down, and our understanding return to us.

As it would be of great moment to the peace of Christians, and increase of holinesse, to have that union of Justification and Sanctification stamped on their hearts, so especially to have the due and Evangelick-method and order of these impressed on their consciences, it would conduce exceedingly, both to their quekening and comforting: As there is nothing, that either so desdens or darkens, and saddens the spirits of the Godly, as darknesse in

this particular, the ignorance and miffake of the method and order of that well-ordered Covenant must certainly be very prejudicial to the life and consolation tendered by the Gospel. This spiritual walking, it flowes from the believers flate of non-condemnation in Chrift; he is once in Jesus Chrift, and then he walks after' the Spirit of Chrift. You may make engines to cause a dead flatue walk, but it cannot walk of it felf, till it have a principle of life in it. Walking is one of the operations of life, that flowes from some inward principle, and so this spiritual-walk, and motion of a Christian in his course, is the proper operation of the new nature, that he is partaker of in Christ Jesus. As then you know it is impossible that there can be true and unfeigned walking, where there is no life, no principle within to put the creature to motion, though a man may by Art, and some external impulse, so act a piece of timber or stone, as it may resemble to you a walking, like to living creatures, fo it is not possible, that any of the Sons of Adam, who are by nature dead in fins, can walk spiritually, before they be united to Jelus Chrift; by believing in him, for righteoulnesse and salvation: There may be such a walking of carnal unregenerat men, as may deceive all the fenfes, and judgements of beholders, men may be acted from base external principles, in matters of Religion. so that a beholder shall perceive no difference between them and others, in whom Christ lives and walks; but before God it is nothing elle, but an artificial walk, a paintedand dead bufiness, because, the fpirit that raifed up Chrift, is not firring in them, they are not living members of that Head that quickens all, have not been driven our of their own righteousnesse, to Christ, the city of refuge; their principles are no higher then walking to obtain falvation, and acceptation of God in a legal way, walking to pacific him, walking to pleafe men andtheir own consciences, walking for gain or credit, or advantage in the way, walking according to custom or education in the way. These are not living principles, but when once a soul hath embraced Christ Jesus within it, he becomes in a manner, a soul to actuat and to quicken that foul, he animates it, and moves it in Gods wayes, according to the Covenant of Grace, I will put my Spirit in your, and cause you walk in my wayes; there is first quickening, and then walking , You who were dead in fins, bath be quickned topether with Chrift, Eph. 2. 1, 5. and then it follows indue order, I will cause you to walk my mayes, Ezek. 36. 27. Christ comes into the

the heart to dwell, and then he walks in it, 2 Cor. 6, 16. And what is that, Christ to walk in believers, it is nothing elfe, but Christ by his Spirit making them to walk in his way; there is so little in us to principle a spiritual action, even when renewed and quickned, that we should look on our selves not so much, as workers with him. but as being acted by him, we should look on soul and body, as pieces of organized clay, that cannot move, but as it is moved by him as the foul and life of it; fo that according to the Scriptures dialect, a Christian is nothing elfe, but Christ living and walking in such a person. This is it which Christ when he is to go out of the world infructs his Disciples into, Job. 15. 1. He is the vine, and we the branches; the branch must first be united to the tree. and implanted into the tree, ere it bring forth fruit, without the tree, it withers : So musta soul be first ingraft in Jelus Christ, implanted in him by faith in his death and fufferings, before it can grow up into the similitude of his resurrection, or walk in newnels of life, as Paul speaks, Rom. 6. 4, 5. Without me ye can do nothing ; ye must first be one with him, by believing in him, and receiving him as a compleat Saviour, and then the fap and vertue of the tree flows into the dead branch, and it shoots forth, and blossoms and bears.

Now if this Doctrine of Christ and his Apostles were duly pondered and believed, O what a change would it make on the lives and spirits of Christians? since this is the order established in the Gospel, and an order suitable both to his grace and our necessity. (as all that is in it speaketh forth an excellent contriver) when we go about to establish our souls in another method, how is it posfible that we should not weary and vex our souls in vain? how can we choose but torment our selves, and intricat our selves still more? Our method and way is just contrary, we perplex our fouls how to find the fruits of the Spirit of Christ, how to walk after the Spirit without first closing intirely with Christ himself. We trouble our felves to find the operations of a spiritual life, before we lay hold on Christ, who is the life of our fouls. It is made an argument by many, to keep them from believing in Christ, because they do not find that spiritual life stirring in them. How cross is this to the declared mind of Christ in the Gospel? It cannot choose but both darken the spirit more, and dry up the influences of the Spirit of God, because it keeps thee from the fountain of all consolation. You

You may disquiet your soals by this means, but you shall never make advantage this way, without him we can do nothing : and yet we will not come to him because you have done nothing. Its firange how little reason is in it, if your eyes were opened; you refuse or delay to abide in the vine, till you bring forth fruit, and fruit you cannot bring forth, till you be in the vine : you would walk, and you will not have the life from which you must walk. Paul lived indeed, but what a life? the life that I live is by the faith of the Son of Gods faith in Christ transported him out of himself to Christ. or received Christ into the foul, and Christ in the foul, was the life of his foul, Gal. 2, 20, your walking is as if a dead man would effay to go. Will one exped figs of thorns, or grapes of thiftles? I befeech you, know what wrong ye do to your felves, and to Christ; ye wrong your felves, because ye fland in the way of your own mercy, ye fland aback from your life, him that is the may, the truth, and the life. You would walk in the way, but no man can walk in this way, but by this way; Christ must quicken you to walk in himself, ye must get life in him, and not bring it. You are in a vain expectation of fruits from your felves, they will never fee the Sun, and when you have wearied your felf in fuch a vain pursuit, you must at length come and begin here. Ye wrong Christ his grace and mercy, this order is fuited of purpose for our desperat condition, and yet we prefume to reject it, and feek another. You preferibe to your skilful & tender Phylician, that which would undo you: I beleech you know the original of your mileries doubts barrennels. and darknesse: Here it is, you are still puzling your selves about grace and duties, how to fill your eyes with thefe, and ye negled Christ as your righteousnesse, as one dead and risen again, and now fitting at Gods right hand for us, you must first close with him , as ungodly men, though you were godly, you must strut your eyes on any fuch thing, and lay living Jelus upon your dead and benumb'd hearts, answer all your challenges with his absolution, and stand before God, in his closthing, put his garment immediatly on your nakednesse, and vilenesse; and we may perswade you, it shall yield you abundant confolation, and life , because he lives , ye shall live, and walk. If you were more frequent and ferious in the confideration of his excellent Majefty, of his beautiful and lovely qualifications, as the Mediator for finners, and of the precious promifes, which are all, Tea, and Amen, confirmed in him, and leffe in the vain

and unprofitable debaten officif-intereft, and fuch likes. I am per (waded ye would be more fruitful Christians. This is not as the bufinest of shely day, to be done at your first coming to Christ, and no more, no, it mustirun alongst all your life, the aged experienced Christian must come alongs, as an ungodly finner, to a bletfed and living Saviour, and have no other ground of glory or confidence before God, but Christ Jesus crucified.

SERMON VII

Vers. 2. For the Law of the Spirit of life in Jefu Christ, bath made me free, &c.

OU know there are two principal things in the preceeding verle, the priviledge of a Christian, and the property or character of a Christian, he is one that never enters into condemnation, be that believeth shall not penish, Jah. 3, 15, And then he is one that walk s not aften the flesh, though he be in the flesh, but in a more elevativay above meny after the guiding and leading of the Holy Spirit of Gods Now, it may be objected in many confeiences, how can these things be ? Have not all fished, and come Prore of the glory of God, and so the whole world is become guilty, before God? Is not every man lying under a featence of death? Curfed is be that abides not in all things , &c. How than cap he escape upndemnation. Again, you speak of walking after the Spin rit, as proper to the Christian ; but whose walk is not come! I Who is it that doth not often flep afide ont of the way, and follow the conduct and counsel of flesh and blood? Is not fin dwelling here, in our mortal bodies? Who can fay, my beert on may in clean ! Therefore both that priviledge, and this property of a Christian feets to be but big words, no real thing. And indeed I confess the mule titude of men hath no other opinion of them, but as fancied imas ginary things, few believes the report of the Gofpel gongernings the fairation of elect ones, and few understands what this from ricual walking is ; many conceive it is not a thing that belongs for

You may disquiet your souls by this means, but you shall never make advantage this way, without him ye can do nothing : and yet we will not come to him, because you have done nothing. Its firange how little reason is in it, if your eyes were opened; you refuse or delay to abide in the vine, till you bring forth fruit, and fruit you cannot bring forth, till you be in the vine : you would walk, and you will not have the life from which you must walk. Paul lived indeed, but what a life? the life that I live is by the faith of the Son of God; faith in Christ transported him out of himself to Christ, or received Christ into the foul, and Christ in the foul, was the life of his foul, Gal. 2. 20. your walking is as if a dead man would effay to go. Will one exped figs of thorns, or grapes of thiftles? I befeech you, know what wrong ye do to your felves, and to Christ; ye wrong your felves, because ye fland in the way of your own mercy, ye fland aback from your life, him that is the may, the truth, and the life. You would walk in the way, but no man can walk in this way, but by this way; Christ must quicken you to walk in himself, ye must get life in him, and not bring it. You are in a vain expectation of fruits from your selves, they will never see the Sun, and when you have wearied your felf in such a vain pursuit . you must at length come and begin here. Ye wrong Christ his grace and mercy, this order is fuited of purpole for our desperat condition, and yet ye presume to reject it, and seek another. You pre-Scribe to your skilful & tender Physician, that which would undo you: I beleech you, know the original of your miseries, doubts, barrenness, and darknesse: Here it is, you are still puzling your selves about grace and duties, how to fill your eyes with thefe, and ye negled Christ as your righteousnesse, as one dead and risen again, and now fitting at Gods right hand for us, you must first close with him , as ungodly men, though you were godly, you must strut your eyes on any fuch thing, and lay living Jelus upon your dead and benumb'd hearts, answer all your challenges with his absolution, and stand before God, in his cloathing, put his garment immediatly on your nakednesse, and vilenesse; and we may perswade you, it shall yield you abundant confolation, and life , because he lives , ye shall live, and walk. If you were more frequent and ferious in the confideration of his excellent Majefly, of his beautiful and lovely qualifiertions, as the Mediator for finners, and of the precious promifes, which are all, Tea, and Amen, confirmed in him, and leffe in the vala

Epittle to the thornanes: en offelf-intereft and fuch like and u (waded PAGES UNEVEN bufine CWINC and no rience fed an THE fidenc AND CONDITION THIS. BOOK s into then he is one that walk s not after the flesh, though he be in the flesh, of the Holy Spirit of Gods Now, it may be objected in many con-Curled is be that abides not im all things , &c. How them cap he

but in a more elevatives, above meny after the guiding and leading of the fiely Spirit of Gods. Now, it may be objected in many specifiences, how can these things be? Have not all finned, and come! fort of the glory of Gods and so the schole world is become, guilty, before, God? Is not every man lying under a servence of deaths, Cursed is he that abides not in all things. See How, then can he escape condemnation. Again, you speak of walk is not come! Who is it that doth not often step aside out of the way, and sollow the conduct and counsel of fielh and blood his not sin dwelling here, in our mortal bodies? Who can say, my best or way, in clean? These fore both that priviledge, and this property of a Christian seems to be but big words, no real thing. And indeed I consels the multiplicate of men little no other opinion of them, but as species inpergingly things, sew believes the report of the Gospel concerning the salvation of cleast ones, and sew understands what this priviled walking is a many conceive it is not a thing that belongs for ritual walking is a many conceive it is not a thing that belongs for ritual walking is a many conceive it is not a thing that belongs for

men who are fed abone with passions and affections, but rather to

Angels or Spirits perfected.

However, we have in these words an answer to satisfie both oblections: He grants something implicitely, and it is this, it is true indeed. Christians are under a twofold Law, captives and bondmen to thefe. A law of fin in their members, bringing them in subjection to the lufts of the fleth. Sin hath a powerful dominion and evranny over every man by nature, it hath a fort of right and power over him; and likewife, every one was under a law of death, the Law of God curfing him, and fentencing him to condemnation, because of fin; these two were joyne conquerours of all mankind. But, faith he, there is a delivery from this bondage, freedom is obtained to believers, by Jefus Chrift, and so there is no condemnation to them that are in Christ, and to they walk not after the leading and direction of that law of fin within them, but after the guiding of our bleffed Tueor, the Spirit of God. If you ask how this comes to pals, by what authority, or law, or power, is this releafement and freedom obtained? Here it is, by the Law of the Spin rit of life, which is in Christ. Christ is not an invader, or unjust conquerour, he hath fair Law for what he doth, even against these Laws which detains unbelievers in bondage: There is a higher and later Law on his fide, and he hath power and strength to accomplish his defign. He opposes Law unto Law, and life unto death, and fpirie uneo fleft; a Law of Spirit, unto a Law of fin, and fleft ; a Law of life, unto a Law of death, In a word, the Golpel, or Covenant of Grace, unto the Law, or Covenant of Works; the powerful and living Spirit of grace that wrought mightily in him, is fet Bre-against the power of fin and Satan, in us, and against us; the one gives thim right and title to conquer, the other accomplisheth him for the work; and by these two, are believers in Jesus Christ made free-men, who were bond men. That then which we would speak from these words, is the common lot of all men by nature, vize to be under the power of fin, and fentence of death; the fpecial exemption of believers in Christ, and immunity from this, or delivery from it, and then the true ground and cause of this delivery from that bondage; which three are contained in the words. It is a purpose indeed of a high nature, and of high concernment to us all, our life and death is wrape up in this; you may hear masy things more gladly, but if ye knew it, none so profitable. Thereto:

b-

rue

ub-

y-:

rer

he e-

d.

b-

d-

he

W

e-

ft

le

d

(h

d.

3

-0

7-

t

10

h

A

d

fore let us gather our spirits so the consideration of these parti-

As to the first, all men are under the bondage of a twofold Law. the law of fin within them, and the law of death without them. Man was created righteom, but, faith the wife man, be found out many inventions; a lad invention indeed, he found but milery and flavery to himself, who was made free and happy. His freedom and hap" pinels was to be in Subjection to his Maker, under the just and holy commands of his Lord who had given him breath and being; it was no captivity, or restraint, to be compassed about with the hedges of the Lords holy Law, no more then it is a restraint on a mans liberty, to have his way hedged in, where he may fafely walk, that he may keep himself within it, from pits and snares on every hand. But alace! (if we may fay, alace! when we have fuch a redemption in Jesus Chrift.) Adam was not content with that happiness, but feeking after more liberty, he fold bimfelf into the bands of strange lords, first fin, and then death. Other lords besides thee, O Lord, bave dominion over us . Ila. 26. 13. This is too true in this fense, Adam feeking to be as the Lord himself, lost his own lordship and dominion over all the works of Gods hands, and became a servant to the basest and most abominable of all, even that which is most hateful to the Lord, to fin and death: And this is the condition we are now born into. Consider it, I pray you, we are born captives and flaves, the most noble, the most ingenuous, and the most free of us all: Paul speaks of it as a priviledge, to be born free, to be free in mans Common-wealth. It is counted a dignity to be a free Citizen or Burgels of a Town: Liberty is the great claim of people now a dayes, and indeed it is the great advantage of a people to enjoy that mother, and womb-priviledge, and right. But, alace! what is all this to be free-born in a civil fociety? it is but the flate of a man among men, it reaches no further then the outward man, his life or effate. But here is a matter of greater moment, know ye what flate your fouls are in? your fouls are incomparably more worth than your bodies, as much as eternity furpalfeth this inch of time, or immortality exceeds mortality; your fouls are your felves indeed, your bodies are but your house, or tabernacle ye lodge into for a feafon: Now then, I befeech you ask whether ye be born free or not; if your fouls be flaves, ye are flaves indeed, for fo the Evangelist changeth these talker faith, in

ich at . Mbat burba man gathed if he lufe hip foul? And loke 9.20 faith. What bath be gained, if he lole himself? Therefore you are not free indeed, except your fools be free: What is it, | prayyou spienjoy freedom among men? I skyouwhatere ve before God. whether bond on free Pathis is the bufiness indeed. The Pharmen pleaded a claiming the bliberey and priviled ge of being Abrahams estand obildeen, find vehought sthey shight themesonetime they were Gods achildren : Barburikord felis dilover elisemittake, when he tells them of a freedom and liberty that the game to prostains to men, to purchase torthem, and bestow on them ; they finmbled at this Doctrine: What fay they talkeft thou to us of misking musice, we were mever in bondage, for we be Abrahams obildnen? This is even the language of our hearts, when wertel hyou, what we noteborn heigt of worth want flaves of financiation, heroistive fegret whileering of heates; we be Abruhami fixed, twe were never in bondage to any. We behantized Christians, we have a Church State, have the privilednes and liberties a mot only of Bub jeds in the State, but of Members in the Church ; why faveil whon, we are bondemen? I would with we were all free indeed, bire ther capmot be till we know your bondige. Confiden then, I befeech you that you may be feed lubicate in a State, fund free members in a Churche and yet in bondage, sinder the law of fin and death. This was the mistake, that was a ground of prefumption in the leve. fund exessioned their stimbling at this Stone of salvetion , daid in Sions you think you there Church priviledges and what made smore i Be not deceived, you are fer unte of in, and therefore not free There are two forts, or mather two matiks of perfore, in Finds house, son, and dayes ; the fon abides in the house for ever, the flave but for a time; when the sime expires, he muft go out, por be caft out. The Church is Gods house but many ore in it. what suillenge dwell in it amony have the putward liberties of this house, that have no interest in the literial mercies, land lowing kindneffe proper to children. The sime will come, that the most part of the wifible Ghurch, who are baptized, and have eaten with him at his Table, and had kind of friendship to him here, shall be caft one as bondmen, and Ifuar only shall be kept within, the child of she promife. The boufe that is here, buth forme inward Santuary, and flome-upper Porches a many have accesse to these shat never en ters within the fecret of the Lord, and so shall not dwell in the houle

9.25

ste

od,

ices

CIR:

her

ke,

ro-

m.

ing

17 ?

370

fe-

ver

rch

in

We

n.

W.

1:2

1is

e,

in

ds.

JC

in

r,

i,

house above: lais not fornuchehe business who Ball enter into it be bely hill, but who shall shand and dwell in it. The day of Judgement will be a great day of excomunication ; O how many thousands will he then cut off from the Church of the living God, and delivered over to fitan, because they were really under his powers while sher were Church mebers and Abrahams fone? Let me sall you then, that all of us were once in this fate of bondage, which Chail foeths, et .: He that committeeth fin is the fervant of fin, John 8. 24. and the servant abids not in the boufe for ever: So that lam afraid, many of us who are in the wilble Church, and food in this Congregation that not have liberty to find in the affembly of the first-born, when all the Som are gathered in one to the new Jerufadem; fin hath a right over us, and it hath a power over us, and therefore it is called a dam of fin, where is a kind of authority that it bath over us, by versue of Gods Juffice, and our own voluntery confent. The Lord in his right coulnelle, buth given over all the posterity of Adam, for his fin, which he funed, as a common perion, reprefentingus, he hash given us all over to the power of a body of death within the. Singemen did choose to depart from his Lord, he bath juffly delivered him into the hands of a frange Lord to have dominion over him. The transmitting of such an original pollution, to all men, is small of glorious justice. Ashe in inflice gives men over to the lufts of their own hearts, now; for following of these lufts. Contrary to his will so was it at first by one many disobedience many more made finners a and that in Gods boly sighter oulnesse, fin entred into the World, and had permission of God. to libdire and conquer the World to it felf, because man would not be subject to God. But we there is the juffice of God in it. fo there is a voluntary phoice and election which gives fin a power over use me choose a firenge land , and he lord sit over us : We Gy to our luft, Come yeard rule over us, we submit our reston. our confeience and all , to the guidance and leading of our blind affections, and passions; we choose our bondage for liberty and thus fin bath a kind of law over us, by our own confent; it exercises s jurisdictions and when once it is installed in power, and closhed with it, it is not to easie again; to put it out of that throng: there is a conspiring (so to speak) of these two, to make out the jurds diction and authority of fin over us . Godgives us over to iniquisy and unsighteousnelle, and we yield our selves over to it, Rome 6. 16.

6. 16. 19. we yield our members fervants to iniquitie; a little pleafure or commodity, is the bait that enfoares us to this, we give up our felves, and joyn to our idols, and God ratifies it, in a manner, and paffeth such a sentence, Let them alone, he sayes, go ye every one and serve your idols, Ezek. 23. since ye would not serve me, be doing, go serve your lusts, look if they be better masters then

I; look what wages they will give you.

Now, let us again confider what power fin hath, being thus cloathed with a fort of authority. O! but it is mighty, and works mightily in men. It reigns in our mortal bodies, Rom. 6. 12. here is the throne of fin effablished, in the lusts and affections of the body, and from hence, it emits haws, and flatutes, and fends out commands to the foul, and whole man. Man choose at first, to hearken to the counsel of his senses, that said, it was pleasant and good, to eat of the forbidden fruit; but that counsel is now turned into a command, fin hath gotten a scepter there, to rule over the spirit which was born a free Prince, fin hath conquered all our firength. or, we have given up unto it all our firength; any truth that is in the conscience, any knowledge of God, or Religion, all this is incarcerated, detained in a prison of unrighteous affections: sin hath many firong holds and bulwarks in our flesh, and by these, commands the whole spirit and soul in man, and leads captive every thought to the obedience of the fielh. You know how firong it was in holy Paul, Rom. 7. what a mighty battel and wreftling he had, and how near he was to fainting and giving over : How then must it have an absolute, and soveraign, full dominion over men in nature, there being no contrary principle within by nature to debate with it, it rules without much controlment; there may be many convictions of confcience, and sparkles of light against fin but thele are quickly extinguished and buried: Nay, all these principles of light, and knowledge in the conscience, do oftentimes frengthen fin, as some things are confirmed, not weakned by oppoficion; unequal and faint opposition strengthens the adversary . as cold compassing springs, makes them hotter : So it is here, fin takes occasion by the command, to work all manner of concupif-Dence, Rom. 7.'8. Without the Law, fin is in a manner dead, but when any advertary appears, when our lufts and humors are croffed. then they unite their firength against any such opposition, and brings forth more finful fin. The knowledge and conscience that many

many have, serves for nothing, but to make their sins greater, to exasperat and imbitter their spirits and lusts against God: why torments thou me before the time? Its a devilish disposition that is in us all, we cannot indure the light, because our deeds are evil.

Let us but confider these particulars, and we shall know the power and dominion of fin, First, Consider the extent of its dominion, both in regard of all men, and all in every man: I fay, all men, there is none of us exempted from it; the most noble, and the most base. Sin is the Catholick king, the universal king, or rather fatan, who is the prince of this world, and he rules the world by this law of fin, which is even the contradiction of the Law of God. Who of you believes this, that farans kindom is fo spacious? that it is even over the most part in the visible Church; this is the Emperour of the world. The Turk vainly arrogats this title to himself, but the devil is truly so, and we have Gods own testimony for it: All Kings, all Nobles, all Princes, all People, rich and poor, high and low, are once subjects of this prince, ruled by this black law of fin. Oh! know your condition, whose servants ye ere; think not within your selves, we have Abraham for our father, we are baptized Christians: No, know, that all of us are once the children of latan, and do his works, and fulfil his will. But, moreover, all that is in us, is subject to this law of fin; all the faculties of the foul, the understanding is under the power of darkness, the affections under the power of corruption, the mind is blinded, and the heart is hardened, the foul alienated from God, who is its life, all the members and powers of a man yielded up as instruments of unrightequinesse. every one to execute that wicked law, and fulfill the lufts of the fleth. This dominion is over all a mans actions, even those that are in best account, and esteem among men; your honest, upright dealing with men, your most religious performances to God, they are more conformed to the law of fin, then to the law of God, Hag. 2. 14 this nation, and the work of their hands, and that which they offer, is unclean. All your works, your good works, are infected with this pollution; fin hath defiled your perfons, and they defile all your actions, the infection is mutual, thefe actions again defiles your persons still more: To the impure, all things are impure, even their mind and conscience is defiled, Tit. 1. 15. Do what you can, ye who are in nature cannot please God, its but obedience to the lim of fin that is in you. But

But . Confiden the intrafacis and force of this power, how mighod it is, its working against all oppositions whatsoever, unless ic be overcome by Almighey power. Nothing but All-might cen conquer this power : The fpicit that works in men by nature, is of fuch activity and efficacy, that it drives men on furiously, as if they were possessed, to their own ruine. How much hath it of a mane confent ? and to it drives him frongly and irrefifibly. Much will, defire, and greediness, with make corruption run like a River, over all its Binks fet in the way thereof, Counfel, Perswafion, Law, Heaven, Hell, vee mens corruption must be over all those: Preaching, Threatnings, Convictions of Conscience, are but as flaxen rones to binda Samefon, fin within cafily breaks them. In a word, no created power is of fufficient wertue to bind the firong man, it must be one mightier then he, and that is the Spirit of Jefus Christa Do ye not the men daily drawn after their lufts, as beafts, following sheir fenfes as violently as a borfe rusheth to the battel? If there beany gain pradvantage to oyl the wheels of affection. O how runs men herd long it there is no crying will hold them. In fum, fin is become all one with us ; its incorporation the man, and become one with his affections, and then thele command.

SERMON VIII

Vers. 2. For the Law of the Spirit of life, in Christ Jesus, bath made me free, &c.

Hat whereabout the thoughts and discourses of men now run. is freedom and liberty, or bondage and flavery. All men are afraid so lofe their liberties, and be made fervants to firangers: And indeed liberty, whether National, or personal even in civil respects, is a great mercy and priviledge; but, slace / men know not, neither do they confider what is the ground and resion of fuch changes, and from what fountain it flows, that a Nation of a long time free from a forsaign yoke, fliould now be made to fubmit their necks unto it. Many wonder that our Nation unconque-

2

D

red in the dayes of ignorance, and darkness, should now be conquered in the days of the Golpel; and there want not many ungodly foirits, that will rather impute the fault unto the Reformation of Religion, than take it to themselves. There are many secret heartjealoufies among us, that Christ is a hard Master, and cannot be ser-But would you know the true original of our apparent and threatned bondage? Come and fee, come and confider fomething expressed in these words. All your thoughts are busied about civil liberty, but you do not confider that you are in bondage while you are free, and that to worse masters than you fear. We are under a law of fin and death, that bath the dominion and (way in all mens affections and convertations; and when the glorious liberty of the Sons of God is offered unto us in the Gospel, when the Son hath come to make us free, we love our own chains, and will not suffer them to be loosed: therefore it is that a Nation that hath despifed such a gracious offer of peace and freedom in Jesus Christ, is robbed and spoiled of peace and freedom. When this Law of the Spirit of life in Christ is published and proclaimed openly unto Congregations, unto Judicatories, and unto persons, yet sew do regard it; the generality are in bondage to a contrary law of lin. and this they serve in the lufts thereof. Yes, (which most of all aggravats and heightens the offence) even after we have all of us professed a subjection to the Law of God, and to Jesus Christ, the King and Law-giver, we are in an extraordinary way ingaged to the Lord, by many Oaths and Covenants to be his people; we did consent that he should be our King, and that we should be ruled in our profession and practice by his Word and will, as the fundamental Laws of this his Kingdom; we did solemnly renounce all strange lords, that had tyrannized over us; and did swear against them, never to yeeld willing obedience unto them; namely, the lusts of the world, ignorance of God, unbelief, and disobedience. Now what became of all this work, you may know, the generality of all ranks have rebelled against that Lord, and Prince, and withdrawn from his allegiance, and revolted unto the same lusts and wayes, these same courses against which we had both by our profession of Christianity, and solemn ouths engaged our selves; and so men have voluntarily and heartily subjected themselves unto the lase of fin, and defires of the fleth. Hence is the beginning of our ruine, because we would not serve our own God and Lord in our OWn

66

owe land; cherefore are so many ted away captive to serve strangers is another land, therefore we are like to be captives in our own land; because we resused homage to our God, and obeyed strangers within; therefore are we given up to the lust of strangers without.

would have you thinking and that ferfonfly that there are with mafter four ferves when their wormon have and this there in a worse blondage, whereof you are intensible, then that you fear undle you fear firmgers, but your greatest evil is within you; you might recire within, and behold worth mafters, and more permit. ous and moreal enemies to four well-being. This is the cate of aff men by nicure, and of all men us far as in nacure , fin rating , commanding to theel, and lording to over them, and they willingto following after the commandment, and to oppressed and broken in judgement. If you could but rightly look upon other men, you might fee, that they who are fer vants of diverse fulls, are not their own men (fo to fpeak) they have not the command of themselves, Look upon a man given to drunkenhels, and what a flave is he Whither doth not his suft drive him & ter him bind himlest with refoliations, with vower yet the cannot be holden by them; thime before men, toffe of effere, decay of health, remporal punishment, by, evernal, all let rogether, employ keep blin from fulfilling the fires of that full, when he hath opportunity. A man given to veroussels, how doth he ferve this idel? how doth he forget hithlet to be a man? or to have a realdmble foul within him, he is to devoted to it, and thus it is with every men by metire : there may be many petry fittle gods, that he worthips upon occasion, but every unrenewed man bath forme one thing predominant in him unto which he hath fworn obedience and devotion. The man most ci-Vilized, moltabilitat from the groffer outward pollutions, yet cereainly, his heart within is but a temple full of idols , to the love and fervice of which he is devoted. There is some of the fundamental laws of fatam kingdom, that rules in every natural man, elther the last of the eyes, or the last of the flesh, or the pride of life; every man facrificeth to one of thefe, his credit and honour, or his pleasure, or his profice : Self, whatever way refined and subtillized in some, yet ut belt it is but in enemy to God; and without that fphear of felf, cannot a man set upon meural principles, till a higher spiris come in which is here spoken of

Oh I

Oh / shat you would take this for bondage, to be under this wo

ful necessity of satisfying and fulfilling the defines of your flesh and

wind. Eph, 2, 2. many account it only liberty and freedom, there-

fan-

ÓWn inge gert

S are mert Test

YOU nick e of DH.

hngken

704 teit ves.

1 30 re-

beent,

the

tò gät

be

STe. ut

inci.

er-SV

et-

e; 10

1

30

fore, they look upon the laws of the fairlt of life, as cords and bonds, and confult to cast them off, and cut them alunder y but confiders what a wretched life you have with your imperious lufts. The south is, fin is for the most part its own punishment; I am fure, you have more labour and toyl in fulfilling the lufts of fin, hen you might have in ferving God; mens lufts are never at quit, they are continually putting you on service, they are still driing and dragging men headlong, hurrying them to and fro, and they cannot get reft; what is the cause of all the disquiet, disorler, confusion, trouble and ware in the world? from whence do intentions arise, come they not bence, (faith James 4. 1.) even the lufts that war in our members. It is these that trouble the forld, and thefe are the troublers of Ifraels peace, thefe take away oth inward peace, domestick peace, and national peace; These uffs. Coverousnes, Ambition, Pride, Passion, Self-love, and inch likes do fet distion against nation, men and men, people and people by the ears. These multiply businesses beyond necessary hele multiply cares without profit; and fo bring forth veration

ind corment. If a man had his lufts subdued, and his affections

composed unto moderation and sobriety, O what a multitude

norfom and hureful cares should be then be freed from , when

weet calmness should possess that spirit. Will you be perfund

of it. Beloved in the Lord, that it mere easier to ferve the Lord

then to serve your lufts, that they cost you more labour, disquiet.

perplexity, and forrow, than the Lords fervice will, that so you may

weary of fuch matters, and groan to be from under fuch a law of

fin. 11 Be of Lastol ad But, if that will not fuffice to perfusale you, then confider ... in the next room, if you will needs ferve a law of fin, you must needs be subject to a law of death; if you will notice perswaded to quite the fervice of fin, then tell me, what think you of your mages? The wages of fin is death, shat you may certainly expetts and can you look and long for firch wages a God hash joyaed chafe coge ther, by a perpecual ordinance, they come to the most regetter. fin entered, and death by fin, and they have gone fund in laid to gether fince: and think you to diffolye what God hath formed? Be-

fore

fore you go further, and obey fin more, think, I pray you, what it can give you, what doth it give you for the present? but much pain and toyl, and vexation in flead of promiled pleasure, and satis-Acion. Sin doth with all men, as the devil doth with some of his fworn vaffals, and fervants, they have a poor wretched life with him, they are wearied and troubled, to fatisfie all his unreasonable and imperious commands; he loadens them with bale fervice, and they are fill kept in expectation of some great reward, but for the prefent, they have nothing but mifery and trouble; and at length. he becomes the executioner, and perpetual tormenter of them whom he made to ferve him ; fuch a mafter is fir, and fuch wages you may expect: Confider then, what your expectation is , before you go oh, or engage further, death. We are under a law of bodily death, therefore, we are mortal; our house is like a ruinous lodge, that drops through, and one day or other, it must fall : fin buth brought in the feeds of corruption in mens nature, which diffolves it, elfe it had been immortal : But, there is a worfe death efter this, a living death, in respect of which, simple death would be chosen rather a men will rather live very miserably then die, me ture bath an aversation of it, skin for skin, and all for life will a man give : Death imports a deftruction of being, which every thing naturally feeks to preferve. But O! what a dreadful life is it, to then death, when men will chose death rather then life? O! terrible will it be, to hear that word, Hills and mountains fall w, and cover us. Men newly rifen, their bodies and fouls meet again, after a long separation, and this to be their mutual entertainment one to another, the body to wish it were fill in the duft. and the foul to defire it might never be in the body: Surely, if we had so much grace as to believe this, and tremble at it, before we be forced to act it, there were some hope; if we could perswade our felves once of this , that the wayes of fin, all of them, how pleasant; how profitable foever, whatfoever gain they bring in, whatfoever latisfaction they give, that they are nothing elfe, but the wayes of death, and goe down to the chambers of hell, that they will delude and decrive us, and fo in end deftroy us; If we might cace believe this with our heart, there were some hope that we would breek of from them, and choose the untroden paths of Godlineffe, which are pleasantnesse and peace. However, this is a condition of all men, once to be under fin , and under a fentence

sence of death for fin : Its the unbelief of this, and a conceit of freedom, that fecurely and certainly deficores the world, by keep-

ing fouls from Jefus Christ, the prince of life.

it it

uch

tif-

f his

with

ble

and

the

geh,

mem

ges

ore

odi-

ous

: fin

dif

ath

uld

H1-

11 4

ing

it,

OI

fall

cet

cr-

uft.

We

WE

de

in.

Jue

icy the

W¢

of

is

But there is a delivery, and that is the thing expressed in the words, there is freedom from both attainable wand I think, the very hearing of fuch a thing, that there is a redemption from finand milery pollible, yes, and that some are setually delivered from it: This might fir up in our hearts tome holy ambition, and earnest defire after such a state; how might it awake our hearts after it, but this is the wofulneffe of a natural condition. that a foul under the power of fin, can neither help it felf, nor rightly defire help from another, because the will in expelve coo; this makes it a very deferre and remedileffe bufineffe to say humane expectation, because such a foul is well pleased with its own fetters, and loves its own prison, and to can neither long for freedom; or welcom the Son who is some to make free. But yet, there is s freedom and delivery, and if ye ask who are partakers of it, the text declares it to you, even these who are in Jesus Christ, and walk according to the Spirit of Christ. These all, and these only, who finding themselves dead in fins and trespasses, under the power and dominion of fin, and likewife under the lentence of death and condemnation, begin to lift up their heads, upon the hope of a Saviour, and to look unto their Redeemer, as poor prisoners, whose eyes and looks are firong intreaties, and in flead of many requests fuch as give an intire renounce unto their former wayes, and prevailing lufts, and give up themselves in testimony of their sense of his unspeakable favour of redemption, to be wholly his, and not their own. There are some souls who are free from the dominion of fin, and from the danger of death, some who were once led about with divers lufts, as well as others, who walked after the course of this world, and fulfilled the defires of the flesh, and were children of wrath as well as others; but now they are quickned in Christ Fefus, and have abandoned their former way; they have another rule, another way, other principles, their fludy is now to please God and grow in holineste, the wayes they delighted in, in former times, are now loathfome; they think that a filthy puddle, which they drank greedily of, and now its all, or their chiefest grief and burden, that so much of that old man, must be earried about with them, and so this expresseth many grouns from them with Panl,

mission miserable man, who hall deliver me? Such fouls are, in manner (to insalt to) half necessary, who being made leatible of his bondage, groun and part from Reddemer: The day of their mples rademption is in band all of you are witnesses of this s shows we some thus freed, but they are figures and wonders indescribe regular she similares, their appraintance, their friends Agange they milk not send run not into that fame excess of riot with them. But wholoaver thou art a that is escaped from under the flavery of fin, wonder at the world, that doth run to madly on their own definition; think in france that thou ran fo long with them, und that all will not sun in these pleasant wayes with thee; think it brange, char thost runs to flowly, when to great a prize is to be ob-sized, an immercal and never fading Grown. If mortifying and crucifying the lefts of the fieth, if dying to the world, and to thy felf, Germ very hard and unpleasant to thee, if it be as the placking ent of thine eye and cutting of thine bunds know then, that corimperion is much alive yet, and but much power brithee; but remember, that if then can have but to much grace, and refolution. ts to kill and crucifie thele lufte, without foolish and hureful piry, if thou canft attain that rickory over thy felf, thou shall never be a lofer, shou cannot repent it afterward : To die to our felves and sworld, to kill fin within ; O ! that makes way to a life hid from the world, one hour whereof is better than many ages in finful pleafure : Quicken thy felf often with this thought, that there is a true lifeaster such a death, and clust thou canfi not paffe into it, but by, the valley of the death of thy lufts; remember, that thou doft but kill thine enemies, which embrace, that they may frangle thee; and then this up your felf with this confideration, the life of fin will be thy death: better enter heaven, without these lusts, then go to hell with them, we want to be the said to be the

ivelies columns this new they and gambles to Cleft a charle service of the charles are charles

and grow in beliefelts, one to yee they deligated in an look for the season of the sea

den than to much of that old min, making and about the denied about the day from the fact that any after the court of the capital that a court of the court of the capital than the capital

le of heir this,

s inv

k it

the

heir

em.

k ir

ob.

and

thy

ing

*100

Te

on,

ity,

.

and

om

-13

rue

by.

ut

nd

be

ell

SERMON IX.

Vers. 2. For the Law of the Spirit of life, in Christ Jesus, but made me free, &c.

Hat which makes the delivery of mentrom the tyrrany of the and death, most disticult, and atterly impossible unto nature, is, that honers have given up themfelves unto it as if it ete true liberty, that the will and affections of men are conqueed; and in bath its imperial throne fested there: Other com uerours invade men against their will, and to they sule against their ill; they contain men in libination by fear, and not by love; and when ever any occasion offers, they are glad to cast off the yoke unwilling obedience. But, fin buth first conquered mens judgement, by blinding it, putting out the eye of the understanding, and her invaded the affections of men, dramn them over to its lide ad by thefe, it keeps all in a most willing obedience. Now, what opes are there then of delivery, when the prisoner accounts is bondage liberty, and his prilon a palace; what expectation of reedom, when all that is within us conspires to the upholding there everanous dominion of tin, against all that would talk it out of its ulticoation, as if they were mortal enemies) and similary to s 2000

Yet there is a delivery possible, but such as would not have entered in the heart of man to imagine, and it is here expressed, the Law of the Spirit of Life, &c. this declares how, and by what means we may be made free: Not indued by any power within us, not by any created power without us, fin is stronger then all these, because its imperial feat is within, for wishout the reach of all created power , there may be some means used by men, to heat it out of the out-works of the outward man, to chase it out of the external members; some means to restrain it from such gross out-breakings, but there is none can lay siedge to the foul within, or storm the understanding and will, where it hath its principal residence, its imacressible, and impregnable by any humans, power: no integration or persuations, no terrors or threatnings can prevail, it can acither be stormed by violence, nor undermined by skill, because it is with-

in

in the spirit of the mind: Untill at length some other spirit strong-er than our spirit come; till the Spirit of life which is in Christ, come and bind the strong man, and so make the poor soul free. You and that we were under a law of death, and under the power of fine atow there is another Law, uniwering this law, and a power to over-come this power. You may indeed ask, by what law or authority can a finner that is bound over by Gods Justice, unto death and condemnacion be released? Is there any law above Gods Law, and the fentence of his Juffice ? The Apolite antwers, that there is a Law above it, a Law after it, the Law of the Spirit of Life. Jefus Christ oppoles Law unto law, the Law of life unto the law of death; the Gospet unto the Law, the fecond Coverant unto the first, Thus it is then, Telm Christ, the eternal won of God, full of grace and truth, did come m mans fless; when the lawand fasterine of death was past upon all mankind, and there was no expectation from the terms of the first Covenint, that there should be any dispensation or mitigation of the rigour of it, he obtains this, that fo many as God had chosen unto life, their fins and their punishment might be laid on him and fo be cook part of our fleft, for this end, that he might be made a curle for us, and to redeem us from the curle : Thur having fatished fuffice, and fulfilled the fentence of death, by fuffering death. him bath God exalted to be a Prince and Santonr, and the head of all things. In compensation of this great and weighty work given him by his Freher, all judgment is committed to bim, and fo he fends out and proclaims another Law in Sion; another fentence, even of life and absolution unto all, and upon all them that fall believe in bir Name. Thus you fee the law of deathsbrogated by a new Law oflife, because our Lord and Saviour was made under the law of death, and fuffered underit, and fatisfied it, that all his feed might be freed from it, and might come under a life giving law; fo that it appears to be true, that was faid at firft , there is no condemnation to them that are in Christ, there is no Law, no Justice spainst chem.

But then another difficulty as great as the former, is in the way, though such a law and sentence of life and absolution be pronounced in the Gospel, in Christa Name, yet we are dead in fins and trespasses, we neither know nor seel our misery, nor can be come to a Redeemer as there was a law of death above our head, so there is a law of sin within our hearts, which rules and commands us; and there

u

r-

1-

of

cs

el

٦,

11

ft

£

1

đ

,

n

is neither will nor ability to escape from under it. It is true, life and freedom is preached in Christ, to all that come to him for life. to all that renounce fine dominion, is remission of fin preached: But here is the greatest difficulty, how can a dead foul flir, rife, and walk? how can a flave to fin, and a willing captive renounce it, when he hath neither to will nor to do? Indeed if all had been purchased for us, if eternal life, and forgiveness of fins, had been brought mear us, and all the business done to our content, and that only manting; if these had been the terms, I have purchased life, now ale and embrace it of your felves; truly, it had been an unfuccefsul bufiness. Christ had lost all that was given him, if the moment and weight of our falvation had been hung upon our acceptation: Therefore, it is well provided for this alto, that there thould be power to overcome this power, a spirit of life in Christ to quicken dead finners, and raise them up, and draw them to him. And to, the second Adam bath this prerogative beyond the first, that he is not only a living foul in himfelf, but a quickening spirit to all that are given him of the Father, 1 Cor. 15, 45. So then, as Christ Jefus bath law and right on his fide, to free us from death, fo he hath vertue and power in him to accomplish our delivery from fin, as he hath fair law to loofe the chains of condemnation, and to repeal the sentence past against us, without prejudice to Gods justice. he having fully facisfied the fame in our name; so he bath sufficient power given him, to loofe the fetters of fin from offus. When he hath pay'd the price, and fatisfied the Father, fo that inflice can crave nothing : Yer, he hath one adversary to deal with, Satan bath sinners bound with the cords of their own lusts, in a prison of darknels, and unbelief; Jelus Christ therefore comes out to conquer this enemy, and to redeem his elect Ones, from that unjust afarpation of fin to bring them out of the prison by the firong hand and therefore, he is one mighty, and able to fave to the utsermoft, he hath might to do it, as well as right to it.

Consider then, my beloved, these two things, which are the breasts of our consolation, and the soundation of our hope; we are once lost and atterly undone, both in regard of Gods justice, and our own utter inability to help our selves, which is strengthned by our unwillingness, and thus made a more desperat business: now God bath provided a suitable remedy, he hash laid help on one that is mighty indeed, who hash almighty power, and by his power he

is mighty indeed, who hath almighty power, and by his power he first

first considered with the punishment of our line pand with his Pathere weeks and beth overcome, discharged and satisfied that, and to bath purchased a right unto us, to give lavation to whom he will, he conquered, and by his power obtain this supressin suthis-

at of life and death.

Non, having this authority established in his person, the next work is to apply this purchase, actually to contenthis life; and therefore, he hath almighty power to raise up dead somers, to operate as again to good works, to redeem us from the tyranny of sin and satan, whose slaves we are. He hath a spirit of life; which he communicate to his feed, he breaths it into these souls that he died for, and dispossesses that powerful corruption that dwelle in us. Hence it comes to passe, that they walk after the Spirit, though they be in the sleifs; because the powerful Spirit of Christ hath entered, and taken possession of their spirits; 1/2, 59, 20, 21,

Let us not be discouraged in our apprehensions of Christ, when we look on our rainous and desperat estate, let us not conclude, it is past hope, and past his help too. We do proclaim in the name of Jesus Christ, that there is no sinner, howforeer justly indicate a sentence of death said domination, but they may in thin find a relaxation from that sentence, and that without the impasting of Goods justice, and this is a marvelous ground of comfort, that may establish our souls, a John a. 9, even this, that law and suffice is upon Christs side, and nothing toutons, or pseudagesins a single; that implays him for his Advocate. But, know this also, there you are not delivered from death, that you may be freed from the law of sin, but that must be done by his almighty Spirie, and cannot be otherwayes done.

I knowner whether of these is matter of greatest comfort, thus there is in Christ, a redemption from the what of God, and from hell, and that there is a redemption roo, from sin, but corruption which dwells within us; but sure I am, both of them will be most sweat and comfortable to a believer, and without both, Christ were not a compleat Redeemer, nor we compleatly redeemed. Natches would a believing soul, in which there is noy measure of this new law, and divine life, be theissied without both these. Many are milerably deluited in their apprehensions of the Gospel J they take it up thus, as if it were mothing but a produmetion of spendom.

from

from mifery, from death and demnation, and to the most pare catch at nothing elfe in it, and from thence takes liberty to walk after their former lufts and courses; this is the world practical ute. that the generality of hearers, make of the free intimation of paper don, and forgiveness of fin, and delivery from wraths they admit fome general notion of that, and stops there, and examines not what further is in the Gospel, and so you will see the slaves of fin. profelling a kind of hope of freedom from death, the fervants and vaffals of corruption, who walk after the course of this world, and fulfill the lufts, and defires of their mind and fleft, yet fancying a freedom and immunity from condemnation, men living in fin, yet thinking of escaping wrath, which dreams could not be entertained in men, if they did drink in all the truth, and open both their ears to the Gospel, if our spirits were not narrow and limited, and so excluded the one half of the Gospel, that is, our redemption from fin. There is too much of this, even among the children of God, a ftrange narrowness of spirit, which admits not whole and intire truth; it falls out often, that when we think of delivery from death and wrath, we forget in the mean time the end and purpole of that, which is, that we may be freed from fin and ferme the living God without fear. And if at any time we confider, and bulie our thoughts about freedom from the law of fin, and victory over corruption; such is the scantness of room and capacity in our fpiries . that we loss the remembrance of delivery from death, and condemnation, in Christ Jesus; thus we are toffed between two excreams, the quick-fands of prefumption and wantonness, and the rocks of unbelief and despair, or discouragement, both of which do kill the Christians life, and make all to fade and wither. But this were the way, and only way, to preferve the foul in good cafe, even to keep thefe two continually in our fight, that we are redeemed from death and mifery in Christ, and that not to ferve our felves, or to coneinue in our fins, but that we may be redeemed from that fin, that dwells in us, and that both their are purchased by Jefus Chrift, and done by his power; the one in his own person; the other by his Spirit within us. I would have you correcting your misspprehenfigns of the Golpel : do not fo much look on victory and freedom from fin, as a duty and task, though we be infinitly bound to it's but rather as a priviledge and dignity conferred upon us by Christs Look not upon is, I thy only as your duty, as many do ; and by this

she are difficuraged from the fight of their town infomity and skook as being too weak for fuch a firong party a but look on it as the one half, and greater half of the benefite conferred by Christs death, as the greater half of the redemption which the Redeemer by his office is bound to accomplish: He will redeem Ifrael from all bis iniquities; with him is plenteous redemption, Pial. 330. 7, 8. This is the plenty, this is the fufficiency of it, that he tedeems not only from milery, but from iniquity, and that, all iniqui-I would not defire a believers foul to be in a better posture here-away, then this, to be looking upon fin in-dwelling, as his bondage, and redemption from it, as freedom; to account himfelf in fo far free, as the free Spirit of Christ enters and writes that free Law of love and obedience in his heart, and blots out these base characters of the law of fin. .. It were a good temper to be grosning for the redemption of the foul; and why doth a believer groan for the redemption of the body, but because he shall then be freed wholly from the law of fine and from the presence of fin? I know nor a greater argument, to a gracious heart, to subdue his corruption, and firive for freedom from the law of fin, then the freedom obtained from the law of deaths nor is there any clearer argument and evidence of soul delivered from death, then to frave for the freedom of the Spirit from the law of fin, these joyntly help one another; freedom from death, will raise up a Christians heart to afpire to a freedom and liberty from fin ; And again, freedom from fin will witness and evidence that fuch a one is delivered from death. When freedom from death is an inducement to feek after freedom from fin. and freedom from fin a declaration of freedom from death. then all is well; and indeed thus it will be in some measure with every foul that is quickned by this new Law of the Spirit of Life. for its the entry of this that expells its contrary, the Law of fin. And indeed the Law must enter, the command and the promise must enter into the foul, and the affections of the foul be enlivened thereby, or rather the foul changed into the fimilitude of that mould, or elfe the having of it in a book, or in ones memory and understanding, will never make him the richer or freer. A Christian looks to the patern of the Law, and the word of the Goipel without a but he must be changed into the image of it, by beholding it, and so he becomes a living Law to himself. The Spirit erices these precepts and practices of Christs, in which he commanda

Law is not a rod above his heady account of the heart. And not the Law is not a rod above his heady account he heart, but its directly and he for the first heart infinction it: all that men can do, either to then from predominant corruptions; scannob deliver you from your fine, vittle his free Spirit that blows where hexpleyes, come of freedom from part to holle up fails, and wait for the wind; no the means, and wait on him in his way and order: but all will be in vain, till this fronger one come, and cast out the strong man, till this arbitrary and free wind blow from heaven, and fill the fails.

SERMON X.

Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God sending his own Son, &c.

THE greatest design that ever God had in the world, is certainly the fending of his own Son into the worlds, and it must needs be some great bufines, that drew so excellent and glorious a person out of Heaven; the plot and contrivance of the world was a profound piece of wildom and goodness; the making of men after Gods image, was done by a high and glorious counsel. Let us make man after our image; there was some thing special in this expression, importing some peculiar excellency in the work it felf, or some special depth of defign about it. But what think you of this consultation, let one of us be made man, after mans image and likenels, that must be a strange piece of wisdom and grace: Great is the mystery of godliness, God manifested in the steffe No monder though Paul cryed out, as one swallowed up with this my-Mery; for indeed it must be some odd matter, beyond all that is in the creation, wherein there are many mysteries, able to smallow up any understanding, but that in which they were first formed. This

the she chief of the marks of God , the rarest piece of them all God to become man, the Creator of all to come in the likenels faredure he by whom all things were created, and do yet confit to some in the likeness of the most wretched of all. Strange, that we do not dwell more, in our thoughts and affections, on this fubiect: einher we do not believe it, on if we did, we could not but be rawithed with admiration at it, John the belaved Disciple, who was often nearest unto Christ, dwelt most upon this, and made it the subject of his preaching; that which was from the beginning. which we have beard, and feen, and bandled, &c. Job, I. I. He speaks of that mystery, as if he were imbracing felus Christ in his arms. and holding him out to others, Gying, Come and fee. This divine mystery is the subject of these words read, but the mystery is somewhat unfolded and opened up to you in them, yet fo, as it will not diminish, but increase the wonder of a believing soul. It is ignorance that magnifies other mysteries, which viline through knowledge; but it is the true knowledge of this mystery, that makes it the more wonderful, whereas ignorance only makes it common and delpicable.

There are those things then of special confideration in the words, which may declare and open unto you something of this mystery:

First, what was the ground and reason, or occasion of the Sons sending into the world; next, what the Son being sent, did in the storid; And the third, for what end and use it was. What fruit

we have by it.

The ground and reason of Gods sending his Son, is, because there was an impossibility upon the Law, to save man, which impossibility was not the Laws sault, but mans defect, by reason of the weakness, and impotency of our flesh, to fulfill the Law. Now God having chosen some to life, and man having put this obstruction and impediment in his own way; which made it impossible for the Law to give him life, though it was first given out as the way of life, therefore that God should not fail in this glorious design of saving his chosen; he choosed to send his own Son, in the likeness of slesh, as the only a medy of the Laws impossibility. That which Christ being sent into the tikeness of slesh, did, is, the condemning of sin in the slesh, by a sacrifice of select for sin; even the secrifice of side over like upon the crosse. He came in the likeness not of slesh simply, so the was really a man; but in the likeness of sinful slesh; though

middle for year like a finder!; and the agreeint appearances a like mero because subject to all these infirmateles and mileries which did first open a door for Sin was the in-let of affictions of south infirmaties and recefficies, of their stell's and when the floods of shele did overflow Christs Humant Nature, it was a great pretime british of guilbrosse sport bas sloot ode the street and Appearance, there is most the fince opened to let in fuch the friendle sion of calamicy. Now he being thus in the likenell of a famery shough not a finner, he for fin, that is, because of fin that had end rered upon man, and made lite impossible to May by the Law juby occasion of that great themy of God which and benchteel that kind, he condemned for bribis field, he overthreads in her ales and power against us; he condemned that which condenned us, over came it in judgment, and made us free, by full laking the world of it in his field, he cut offall its plea against us. This is the great work and business, which was warrhy of to noble a Meffenger, his own Son? fent to conquer his greatest enemy that he hates mon. And then in the chird place, you fee what benefice we fast resemble to us by it to White was the end and purpose of let week at White the Higher enthers of the Law might be futfilled in usy their long it was limber fible for us to fulfill the right council of the Law, and to become impossible dothe Lip, to fulfill our towns of they is thight be fulfilled by him in our hamp, and to the rightenamets afthe time bee wie fathiletion as by Christy the reward with let exernal life might be fulfilled by the Law to ilsy he having semoved cheship editions of our weaknets it might be not only possibles but bertained den see

You would confider then, the resion of Christs domine! God? made at hift a Covenant with man, promiting him life; upon persi fect obedience to his lawy and threstoning death; and danniecions ubon the transferellon thereof. You develon, wherewas elfe day of life to Adam in the flave of innovency to he wals made alle to few cishe the Law with obedience, and the Law was abandently able to facisfie trim; by giving literanto him ; Gods imuge apon mans fold! infruded him tofficiently for the one, and the Lurds promife made to bien, was as fufficient conscomplish the other; 18 that there was no impolibility then upon the law, by realth of the Brength which God gove man Bur, le construed not long to ; fin encering lipote man refeerly disbled him, and because the fireigth of that Cover mant, Consider in that mutual and form concurrence of Gode pro-

mile

and managabedience, shis desing broken, the one paran falling perform. It is fin, that is the weakness and impotency of min; sis the difeste, buth confumed his firengel, and concluded man under a two-fold impolibility an impolibility to fatisfie the surfe and an impossibility to obey the command. There are three things in the Covenant of Works, A command of obedience, and shortning of weath and condemnation upon disobedience, and a promife of life upon obedience ; fin hath ditabled us every way, in relation to the curfe and threatning, man cannot fatisfie it, no price. no me forme found fuffitient for the fourth for the redemption of it is Precions surdices feeb then ever; that curte bach infinit wrath in it. which must needs swallow up this man, he And then in relation to sharements there is fuch a dimination of all the powers of the foul's fisch a norruption and defilement by penion of the first fin . that wherein mans Accorate lay; which was Gods Image, is cut off, and spoiled, for that henceforth it is became impossible to vield any screptable obedienes so the Commandment And hence it is, from our impossibility to obey intime to comen that there is a holy and mulcleffe impossibility upon the promise to give life unto minkind , fo you fee that the law cannot do it, because of our weaknelle . If either man, while he was made upright , had continued in obedience, or man now fallen from uprightness, could farisfie for the fault done and walk without any blemish in time coming. then it were feelable for the Law togive life to us but the one was not done, and the other new cannot be done; and fo the impossibility of life by works is refounded upon our felves, who would not when we could and now, seither will nor can obey. Thus we may fee clearly, that all mankind must needs periff, for any thing that man can do s and according to that fire transaction of God with many unleffe femelother way and device be found out, which indeed was far from the gres of all living without the reach of their invention or imagination: I believe, if all the creatures higher or lower, that have any reason, bad conveened to consult of this bufinets, bom corrensir sheat Breach made in the Creation, by mans fin they might have varied their, besine and racked their inventione unto all etemity, land yet meven have fallen aportany probable way of making up this brenchar they might have taken up a lamen estion, not as the bomosners of Babylon's ruine a be would have

bealed thee, and thou wouldest not, but rather thus, we would heal thee, but we could not, and thou wouldest not. This design which is here mentioned of repairing the breach, by deftroying that which made it, fin; it lay hid in the depth of Gods wildom, till it pleafed himfelf to vent and publish it unto poor forlorn and idesperat man, who out of despair of recovery, had run away to hide himfelf; a poor thift indeed, for him to think that he could hide himfelf from him to whom darkness is as light, and to flee from him whose Kingdom is over all, and who is prefent in all the corners of his univerfal Kingdom; in hell, in Heaven, in the utmost corners of the earth s But this filly invention shews how hopeless the case was 12 12

Though this be the case and condition of man by nature, yet firange it is, torfee every man by nature attempting his own delivery; and fancying a probability, year a rereainty of that which is fo impossible, that is an attaining of life by our felves, according to the Law, and first Governme of Works. A Though our friength be gone, yet like Sampfun, men rife up and think to walk and soule up themselves; an informer times, anisthein frength were yet in them, and many never perceives shat it is gone, will they be laid hold on by fatan, according toward laws injunction, and bound into chains of everlasting darkness proit then alace its too late, for they cannot fave themselves, and the season of a Saviour is gone; and this no doubt will be the accession of the birternessand torment that damned fouls thall be into rehat they dreamed of attaining life by a Law, that now is nothing but a ministration of destination they loft life by feeking their own right counces; and made the Law more able to condemn them, by their apprehending in themlelves an ability to fatisficit, and by reffing in a form of obedience to it. There is something natural in it, Whim and all his postericy was once to be faved this way, fo the terms run stofith, do this and live, no wonder that Comething of the wiln prefion be retained, but that which was a vertue in Adam, while he sessined integrity, and fulfilled his duty, is a mighte fault, and prefumptuous madnels in us, who have fallen from that bleffed effates If man doing his duty, expected a reward, according to the promife, it was commendable, but for man now rebellious and flubbarn, and come there of the glory of God, to look for a reward from God, sgainft whom he warreth continually, and that for rebellion and bamisy, it is dammable. But belides this, I think this principle of felb zighoeoufnese is much core rupted

rupted in man now, by what it was in Adam; I conceive though. Adore looked for life upon obedience, according to the promile. ret he refled not on, and crusted not in his obedience. I believe. a holy and righteous man would be a humble man too, and would rather glory in Gods grace, then in this own works; the fenfe of affree and undeferved promife, would not fuffer him to reflect to much upon this own obedience, or put fuch sprice upon it. But now, its conjugated with unmeasureable pride, and erifes only from felf-love: There is no ground of, mens looking to be faved by their own doings, but the in-bred pride and felf-love of the heart, togesher with the ignorance of a better righteousnels. Adam bid himself among the trees, and covered his makedness with leaves, and truly the shift of the most part is no better. How vain and, empty things do men trust into, and from them conclude an expectation of eternal life? the most part think to be fale in the midft or thick of the trees of the Church, if they be in the throng of a visible Church, and adorned with Church-priviledges as Baptiline, hearing the Word, and fact like, they do perfunde themselvens all willebe well. Some to ve civility, and a blamelels convertation before men, and with fuch sets of righteoutnets, or rather wants of forme grotte out-breakings, do many cover their nakedness. If there be vet alarger, and finer garment. of profession of Religion, and some outward performances of fervice to God, and duties tomen. O then smen do inforce upon she's ownihants, the perswation of Heaven, and think their nakedness sennot be seen through it; these are the coverings, these are the grounds of claim and title, that men have to eternal life, and in the mean time they are ignorant of that large glorious robe of righteoulness, which Christ by his obedience and sufferings did weave for naked finners. It serves select the total

But as the impossibility of the Laws saving us, by reason of the weaknesse of the flesh, was the ground and occasion of Christs coming into the slesh, for to supply that defect, and take away that impossibility, so the sense and sight of this impossibility in us to savins and sulfill the Law, and of the Law to give life, is the very ground and reason of a souls coming to Jesus Christ, for the supplying of this want. As the Son should not have come in the likeness of sinful sless, unless it had been otherwise impossible, by many doing or suffering, that life should be obtained, so will not sense.

come

you

come to Christ, the Son of Godithrough the vail of his flesh, until it difcern and feet that it is otherwife impossible to father the Law. or attain life. That was the impulfive cause, (if we may say that there was any cause befide his love) why Christ came, even mans mifery, and remediless mifery; and this is the firong motive and impulfive, that drives a poor finner unto Jelus Christ, the fense and impression of its desperat and lost estate without him. As there was first fin, and then a Saviour dying for fin, because nothing else could furfice, to there must be in the foul, first, the apprehention of fin, and that remediless fin, incurable fin, by any created power or act; and then the light of a Saviour coming to deftroy fin, and the works of the devil, and deftroying it, by dying for it. There is no imployment for this Phylician, upon every flight apprehension of a wound, or fickness, till it be found incurable, and help fought elfewhere be feen to be in vain; indeed upon the least apprehension of fin and milery, men ought to come to Christ; we thall not let or prefcribe any measure of conviction to exclude you, if you can but come to him indeed, upon the least measure of it, you will not be call out, seconding to his own word, but as certain it is, that men will not come to this Physician, till they find no other can fave them. These two things, I wish, were deeply and seriously thought upon, that you cannot fatisfie Gods justice, for the least point of guilt, and then, that you cannot do any thing in obedience to please God. There is a frange inconfideration; yes, I may fay, ignorance among un when you are challenged and convinced of fin (as there isno conscience so benum'd, but in some measure it accuseth every man of many wrongs) what is the course you fall on, to pacific it, or please God? Indeed if you can get any fludow of repentance, if it were but a bare acknowledgment of the fault, you excuse your settes in your own consciences, and answers the accusation, by it either fome other good works formerly done, occurre to you, or fomerefolution for amendment in time coming, and this you think that! pacifie God, and fatisfie justice: But alace, you are far from the righteousness of God, and you do erre even in the very foundation of Religion, these are but sparks of your own kindling, and for all thele, you shall lye down in darkness and forrows thele are but the vain expiations and excuses of natural Consciences, which are led to fome fente of a Deity, by the Law written in their heart. confider this once, you must first fatisfie the curse of the Law, which



you are their before you can be in any capacity to pleafe him. by new obedience: Now, if you should undertake to pay for your former breaches of the Law, that will eternelly ruine you; and sherefore, you fee the punishment is lengthned throughout evernieve to them who have this to undergo alone. Go then, and first Suffer the eternal wrath of an infinit God, and then come and offer obedience if thou cam : Bus now thou are in a double error, both of which are damnable; One is, thou thinks thou are able by consideration, and refoliition reo perform fome acceptable obedience to God; another, that performence of obedience, and amending in sime coming, will expiat former transgressions : if either of thele were true, Christ needed not to have come in the likeness of sinful fell a because it had been possible for the Law to save thee. But now, the truth is, fuch is the utter disability; and impotency of man through fin, that he can neither will, nor do, the least good, truly good and pleasant to God; his nature and person being defiled, all he doth is unclean. And then, suppose that were posfible, that man could do any thing in obedience to his Commands . yet, it being unqueftionable, that all have finned, fatisfaction must first be made so Gods threatning Thou shak die, before obedience be acceptable, and that is impossible too. This then, I leave upon your confeiences, befeeching you to lay to heart, the impolibility. you'are encompsiled with on both hands; Justice requiring a ranfome, and you have none, and justice requiring new obedience again, and you can give none; old debts urging you, and new duty. preffing you and ye alike disabled for both; that so finding your felves thus invironed with indigency, and impossibility within, you may be conftrained to flee out of your felves, unto him, that is both able and willing. This is not a inperficial bufiness, as you make it, it is not a matter of fancy, or memory, or expression, as most make it; believe me, it is a serious busines, a soul work, fuch on exercise of spirit, as weeth to be, when the soul is between despair and hope. Impossibility within, driving a soul out of it felf, and possibility, yes, certainty of help without, even in Christ. drawing a foul in to him; thus is the clofure made, which is the foundation of our happinelle.

. de la servicio de la locale. Bar. . de la composició de

SER-

SERMONXI

Rom. 8. 3. For what the Law could not do; in that it was meak through the flesh, God sending his own Son, &c.

Or what purpose do we meet thus together? I would we knew it, then it might be to tome better purpole, . In all other things we are racional and do nothing of moment, without fome end and purpose; but aloce in this matter of greatest moment, our going about Divine Ordinances, we have fearce any dis flind or deliberat thought of the end and rife of them. Sure fam. we must all confess this, that all other bufinesses in our life, is all most impertinent to the great end, the falvation of our fouls, in respect of these, in which God, is a manner try fis with men; and comes to dwell with them, these have the nearest and most immediat connexion with Gods glory, and our happiness, and yet, for wretched and unhappy are we, that we fludy, and endeavour a kind of wildom and diligence in other petty things, which are to perish with the using, and have no great reach to make our condition either better or worle; and yer, mehave no wildom nor confideration, or attention, to this great and momentous matter, the falvation of our fouls. Is it not high time we were shaken out of our empty, vain, and unreasonable custom, in going about such solemn duties? when the wrath of God is already kindled, and his mighty arm is faking terribly the earth and flaking us out of all our nelts of quietnels and confolation, which we did build in the eresture. God calls for a reasonable service, but I must say, the service of the most, is an unreasonable and bruitish kind of work, little or no confideration of what we are about, little or no purpose, or aim at any real foul-advantage. Confider, my beloved, what yeare doing, undoing your felves with ignorance of your own effect, and unacquaintedness with a better; whence it comes, that you live contented in your mifery, and have no lively flirrings after this bleffed remedy. That for which we meet together, is to learn

these two things, and alwayes to be learning them, to know sentiably our own weatched milery, and that blessed remedy, which God hath provided, it's the sum of the Scriptures, and we defire daily to lay it out before you, if at length it may please the Lord to awake you out of your dream, and give you the light of his

falvation.

You hear of a westerelle of the fleth, but you would underfrand it aright, its not properly and simply a weakness, that suppoleth alwayes some life, and some strength remaining; its not like an infirmity, that only indisposeth to wonted action, in the wonted vigour; but its fuch a weaknesse, as the Apostle elsewhere, Eph. 2.1. calls deadness, its finch a weakness, as may be called wickedness, yea, enmity to Ged, as it is here; our fouls are not difested properly, for that supposeth there is some remaint of spiritual life, but they are dead in fine and trespaffes, and so its not infirmity, but impossibility, fuch a weakneffe as makes life and falvation impossible by us. both utter unwillingnesse, and extream inability ; these two concurra in all mankind, no ftrength to letistic justice, or obey the Law. and no willingnesse either. There is a general practical mistake in this, men conceive, that their natures are west to good, but few apprehend the wickednesse and ensity that is in them to God, and all goodness; all will grant some detect and inability, and its a general complaint, but to confider that this inability is an impossibility. that this defect is a deftruction of all spiritual good in us, the faving knowledge of this is given to few and to these only whose eyes the fpiric opens. There may be some struglings and wreflings of natural spirits to help themselves, and upon the apprehension of their own weakness, to raise up themselves, by serious consideration. and earnest diligence, to some pitch of serving God, and to some hope of heaven. But, I do suspect that it proceeds in many from she want of this through, and deep conviction of desperate wickedwells, few really believes that testimony which God hath given of mism, he is not only weak, but wicked, and not only fo, but deferatly wicked, and that is not all, the heart is deceitfull too, and to compleat the occount, deceitful above all things, Jer. 17. 14. A firange character of man, given by him that formed the spirit of man within, and made it ence upright, and to knows best how far it hath deparsed from the first pattern. O! who of us believes this in our earth? but that is the deceitfulness of our hearts, to cover one desperate

chiperate prickedness from our own discerning, and flatter our selves wish self pleasing thoughts. If once this teltimony were received, shat the weakness of the flesh is a desperate wickedness, such a wretched and accursed condition, as there is no hope therein, as is incurable to any created power, and makes us incurable and certainly loss, then; I say, the deceived underso of the heart were in some measure cured: believe the desperate wickedness of your natures, and then you have deceived the deceits unless of your hearts, to your own advantage; then you have known that which non can know aright, till the fearcher of the heart and reins reveal it unto them.

Thus man flands invironed with impossibilities, his own weakness and wickedness, and the Laws impossibility, by reason of that;
these do shut up all access to the tree of Life, and are in stead of a
flaming sword to guard it; our legs are cut off by sin, and the Law
cannot help us, may, our life is put out, and the Law cannot quickten us; it declares our duty, but gives no ability, it teacheth well,
but it cannot make us learn. While we are in this possure, God
himself steps in to succour miserable undone man, and here is the
way, he sends his Son in the likeness of sinsul step, and grace and
truth comes by him, which doth remove these impediments, that

Ropt all accesse to life.

This is a high subject, but it concerns the lowest and most wretched amongst us, and that is indeed the wonder of it, that there should be such a mystery, such a depth in this work of redemption of poor sinners, so much business made, and such strange things done for repairing our ruines. In the consideration of this we may borrow that meditation of the Pfalmists, Pf. 8. 4. Lord, what is man, that then should thus magnific him? and make him not a little lower then Angels, but far higher: for he took not on him the nature of Angels, Heb. 2. 14, 16. But took part with the prof children, of sless and blood. This deserves a pause, we shall stay a little, and view it more sully in the steps and degrees that this mystery rises and ascenda up by. But, Oh! for such an ascending frame of heart as this deserves, its a wonder it doth not draw us upward beyond our own element, its a subject of such admiration in, it self, and so much concernment to us.

Every word hath weight in it, and a peculiar emphasis, there is a

higher. God fent, that is very strange, but God fent his Son, is most strange, but go on, and its still the stranger, in the likeness of stells, and that sinfull stells, &c. In all which degrees, you see God is descending and coming lower and lower, but the mystery ascends, and goes higher and higher; the lower God come down, the higher the wonder rises up. Still the smaller and meaner that God appears in the stells, the greater is the mystery of Godliness, God manifested in the stells. If you would arise up to the sensible and prositable understanding of this mystery, you must first descend into the depths of your own natural wretchedess and misery, in which man was lying, when it pleased God to come so low to meet him, and help him: I say, you must first go down that way in the consideration of it, and they you shall steend to the use, and knowledge of this

mystery of Godliness.

Gods fending, hath some weight of wonder in it, at the very hist apprehenfion of it; if you did but know who he is, and what we are, a wonder it had been, that he had fuffered himfelf so be fent unto, by us that any meffage, any correspondence should passe between heaven and earth, after to foul a breach of peace and Covenant, by man on earth. Strange, that heaven was not thut up from all intercourse with that accursed earth. If God had sent out an Angel to deftroy man, as he fent to deftroy Jerusalem, 2 Chron. 21. 15. If he had fent out his ermies to kill those his enemies. who had renounced the yoke of his obedience, it had been justice, Matth. 21. 41, and 22. 7. If he had fent a cruel meffenger against man, who had now acted so horrid a rebellion, it had been no firange thing, as he did fend an Angel with a flamming fword to encompaffe the tree of life, he might have enlarged that Angels commission to take veangence on man, and this is the wonder, he did not fend after this manner. But what heart could this enter into? who could imagine fuch a thing as this? God to fend, and to fend for neace to his rebellious footfool: man could not have looked for acceptance, before the throne, if he had prevented and fent first up lupplications and humble cryes to heaven, and therefore finding himself miserable, you see he is at his wits end, he is defperate, and gives it over, and fo flees away to hide himself. certisaly expeding, that the first meffage from heaven, should be to some all the creatures against him, to destroy him. But, O. what a

fent ;

wonderful, fet bleffed furprifal. God himfelf comes down, and not for any fuch end as vengeance, though just, but to publish and hold forth a Covenant of reconciliation and peace, to convince man of fin , and to comfore him with the glad tidings of a Redeemer , of one to be fent in the likeness of flesh. Its the grandor and majefly of Kings and great men, to let others come to them with their petitions, and its accounted a rare thing if they be accessable and affable. But, that the Lord of lords, and King of kings; who fitteth in the Circle of the Heavens, and before whom, all the inhabitants of the Earth, are as poor Grashoppers, or cranling worms, about whose throne, there are ten thousand times ten thousand glorious Spirits ministring unto him, as Daniel faw him, Chap. 7. v. 9, 10. that fuch an one, should not only admit, such as we, to come to him, and offer our suits to his Highness, but himself first to come down unto Adam, and offer peace to him, and then fend his own Son : And what were we, that he should make any motion about us, or make any mission to us, Rom. 5.10. while we were yet enemies, that we were, when he fent: O, how hath his Love triumphed over his Justice! But, needed he fear our enmity that he should feek peace? no waves, one look of his angry countenance, would have looked us unto nothing a thou lookest upon me, and I am not, one rebuke of his for iniquity, would bave made our beauty consume as the moth, far more the ftroak of his hand had confumed us, Pfal. 39.11. But, that is the wonder indeed, while we were yet enemies, and weak too, neither able to help our felves, nor hure him in the least, and so could do nothing to allure him, nothing to terrifie him, nothing to ingoge his love, nothing to make him fear; yet, then he makes this motion, and miffion to us, God fending, &c.

God sending, and fending his own Son, that is yet a step higher: Had he sent an Angel, it had been wonderful, one of these ministering spirits about the Throne, being far more glorious then man. But God so loved the world, that he sent his Son; might he not have done it by others? But he had a higher project; and verily, there is more mystery in the end and manner of our redemption, then difficulty in the thing it self; no question, he might have enabled the creature by his Almighty power, to have destroyed the works of the devil, and might have delivered captive man some other way; he needed not for any necessity lying upon him, gone such a round, as the Father to give to the Son, and the Son to receive, as God to send, and the Son to be

tent is nay, he might have spaced all pains, and without any mes-Charge, immediatly pardoned mans fin, and adopted him to the place of Sons. Thus he had done the bufinels , without his Sons. or any others gravel and labour in blood and fuffering. But this profound mystery in the manner of it, declares the highness. and excellency of the end God propoled, and that is the manifolission of his love b Belord , white manner of love the Father but be-Sowed on us a foun to und in rolls was manifelted the love of God. coward us, that God fent bis with begotten Son in the world, a foliaig. And truly for fuch a delign and purpose, all the world could not have contrived fuch a fuitable and excellent mean as this, nothing befiles this could have declared fuch love; there is no expression of tore imaginable to this to give his Son , and only begotten Son for ws. It had been enough , out of meet compation, to have leved us however is had been; but if he had given all, and done all befides this, he had not to manifested the infinit fulness of love; there is no gift to fuitable to the greatness and magnificence of his Majeky, as this, One that thought it no robbery to be equal with himfelf. Any gift had been infinitely above us, because from him, but this is not only infinitly shove us, but equal to himfelf, and fittelf to declare himself and to spinder one , to trail the control to

But their chere is yet a higher sife of the myfery, or a lower defcent of God : for its all one God descending is the wonder afcending, be fent his Son, mans admiration is already enhaufted in that. but if there were any thing behind, this which follows would confume its to the flesh. If he had font his own Son, might he not have fone bith in an efface and condition futuble to his glory, as it became the Prince and Heir of all things, him by whom all were created, and do fubfift : Nay, but he is fent, and that in a state of humilistion and condescendency, infinitly below his own dignity. That ever he was made a Creature, that the Maker of all should be fent in the form of any thing he had made, O! what a disparagement? there is no such diffance between the highest Prince on the throne, and the bafeft beggar on the dung-hill, as between the only begotten of the Father, who is the brightness of his glory, and the most glorious Angel that ever was made. And yet, it would be a wonder to the World, if a King should fend his son in the habit and flate of a beggir, to call in the poor, and lame, and blind, to the fellowship of his Kingdom. It had been a great mystery then, if God

God had been manifested in the nature of Angels, a great abasement of his Majesty; But OI what must it be for God, to be manifested in the stell, in the basest, naughtiest, and most corruptible of all the Creatures, even the very dregs of the Creation, that have sunk down to the bottom? All stells is grass, and what more withering and sading, even the sower and perfection of it. Ha 40.6 Dust it is, and what bases? Gen. 18.27, and corruption it is, and what viler, I Cor. 15.44 and yet, God tent his Son in the stells. Is this a manifestation? may, rather it is a hiding and obscuration of his glory, its the putting on of a dark vail to eclipse his brightnesse, yet manifested heris, as the intendment of the work he was about, required; manifested to reproach and ignominy for our sin. This is one, and a great point of Christs humiliation, that be took not on him the nature of Angels, but the seed of Abraham, Heb. 2. 16.

But yet, to compleat this mystery more, the Son descends a third ftep lower, that the mysery may afceed to much the higher; in the likeness of fleshe mor to, but in the likeness of finful flesh. If he had appeared in the prime flower and perfection of flesh, in the very goodlinels of it; yet it had been a disparagement, if he had come down as glorious as he once went up, and now fits at the right band of the Majesty on high, if he had been alwayes in that resplendant habit, he put on, in his transfiguration, that had been yet an abalement of his Majeffy's but, to come in the likenels of finful fleth. though not a linner, yet in the likeness of a finner, to like, as touching his outward appearance, that no eye could discern any difference, compaffed about with all thele infirmities and necessities. which are the followers and attendants of fin in us 3 a man of forrows, and acquainted with griefs; a man, who all his life time had intimat acquaintance and familiarity with grief, grief and he were long acquaintance, and never parted, till death parted them; may, not only was he in his outward effate. Subject to all these miferies and infirmities, unto which fin subjects other men, but was fomething beyond all, his vilage more marr'd then any mans, and his form more then the fons of men, Ifa. 32. 14. and therefore, he was a biffing and aftonish ment to many he had no form of nor comelines in him, and no beauty to make bim defirable, and therefore, his own friends were askamed of him, and hid their faces from him, he was despised and rejected of men, Us. 53. 2, 3. Thus you see, he comes in the most despicable and disgraceful form of flesh, that can be; and an abject V DE

sbject among men; and as himfelf speaks, in Pfal. 22. 6. a worm, and not a man, a reproach of men, and dispised among the people: Now, this, I fay, is the crowning of the great mystery of Godlines, which without all controversie, is the mystery in all the world, that hath in it most greatnesse and goodnesse combined together, that is the fubject of the highest admiration, and the fountain of the sweetest confolation, that either Reason or Religion can afford. The myfteries of the Trinity are fo high, that if any dares to reach at them. he doth but catch the lower fall, it is as if a worm would attempt to touch the Sun in the Firmsment. But this mystery sis God coming down to man, to be handled and feen of men, because man could not rife up to Gods highnesse y it is God descending to our baleneffe, and fo coming near us, to fave us. It is not a confounding, but a faving mystery; there is the highest truth in it, for the understanding, to contemplat and admire, and there is the greateff good in it, for the will to choose and reft upon it its contrived for wonder and delight, to Mon and Angels, shelethree, which the Angelick fong runs upon, are the Jewels ofit, Glory to God, peace on Earth, and good will towards men.

SERMON XII.

Rom. 8. 3. For what the Law could not do, in that it was weak through the flesh, God fending his own Son, &c.

F. all the works of God towards man, certainly there is none hath so much wonder in it, as the sending of his Son, to become man, and so it requires the exactest attention in us, let us gather our spirits to consider of this mystery; not to pry into the secrets of it curiously, as if we had no more to do, but to satisfie our understandings; but rather that we may see what this concerns us, and what instruction or advantage we may have by it, that so it may ravish our affections. I believe, there is very palenable and grosse ignorance in thousands, of the very thing it selfs.

many who professe Jesus Christ, know not his Natures, or his glorious Person, do not apprehend either his highness as God, or his lowners as man. But truly, the thing that I do most admire, is, that their who pretend to more knowledge of this mystery, yet few of them do enter upon any ferious confideration about it, for what ule and purpole it is, though it be the foundation of our falvation, the chief ground of our faith, and the great spring of our consolation: yet to improve the knowledge of it to any purpose of that kind, is a thing to rare, even among true Christians, that it is little the subject of their meditation. I think indeed, the lively improvement of this myffery of godlines, would be very effectual to make us really what we are faid to be, that is, Christians, There is fomthing to this purpole, 1 fob. 4. 2, 3, 15. and 5. 1, The confelling and knowing that Jelus Christ is come in the flesh, and is the Son of God, before his taking on flesh, is made a character of a spiritual man that dwelleth in God. Not that abare external confeffion, or internal opinion and affent to fuch a truth, is of fo much value, which yet is the hight that many attain unto, but it is such a foul acknowledment, fuch an heart approbation of this mystery, as draws alongst the admiration and affection after it, as fixeth the heart upon this object alone, for life and falvation. The devils confessed and believed, but they wembled at it, Luke 4. 34, 41. He was afraid of what he knew, but Peter confessed and loved what he knew; yea, he did east his foul upon that Lord whom he confessed. It is fuch an acknowledgment of Christ, as draweth the foul, and unites it to him, by aferious and living imbracement; fuch a fight of Jesus Christ, hath both truth and goodness in it, in the highest measure, and so doth not only constrain the affent of the mind, but is a powerful attractive to the heart, to come to him. and live in him. I pray you confider then what moment, is in this truth, that you may indeed apply your fouls to the confideration of what is in Jesus Christ thus revealed, not simply to know it, but for a further improvement of it, to feek life in Him, that the flamp and impression of this Saviour may be set so deeply on your souls, as that you may express this in a real consession of him in your words and works, Tit. 1. 16. Matth. 7. 21. This is indeed to know and confesse that Jesus Christ is come in the flesh, to fetch thence the ground of all our hope and confolation, and to draw thence the modi most powerful motives to walking, even as he walked, to improve

it for confidence in him, and obedrence to him.

I shall speak then a word of these two great ends and purposes, of Gods fending his own Son, in the likeness of finful flesh, his own gloand mans good. The long of Angels at his birth thews this, glory to God in the bigheft peace on earth, and good will towards man. His glory is manifested in it, in an eminent manner, the glory of his wisdom, that found out a remedy. What a deep contrivance was it? How infinitly beyond all creature-inventiones? Truly there are riches of wifdom, depths of wifdom in it. I think it could never have entred in the thought of men or Angels: all men once to be drowned under a delage of fin and milery, and made subject to Gods righteous judgement; and then to find out a way how to deliver and fave to many, all the wildom that thines in the order and beauty of the world, feems to be but a rude draught to this. Then herein doth the glory of his mercy and grace thine most brightly, that he transfers the puniffiment due to mans fin, upon his own Son, that when no randome could be found by man, he finds it out, how to fatisfie his own juffice, and fave us: truly, this is the most shining Jewel in the Crown of Gods Glory, so much mercy towards fo milerable finners, fo much grace towards the rebellions. If he had pardoned fin, without any facisfaction, what rich grace had it been? but truly, to provide the Lamb, and facrifice himself, to find out the ransome, and to exact it of his own Son, in our name, is a testimony of mercy and grace, far beyond that. But then, his justice is very confocuous in this work; and indeed these two do illustrat one another, the justice of God, in taking and exiding the punishment of fin upon his own well-beloved Son doth most eminently highten the therey and grace of God towards us, and his grace and mercy in passing by us, does most marvellously illustrat the righteousness of God, in making his own Son a curfe for us. What tellimony can be given in the world, of Gods difpleasure at fin, of his righteousness in punishing fin, like this ? There was no fuch testimony of love to finners, and no such demonstrati-on of hatred at fin, imaginable. That he did not punish fin in us, but transfers it over on the most beloved Son , O what love and grace; and that he did punish his own Son, when flanding in the place of limiters . O what righteonfinels and juffice. This is that giorious mystery, the conjunction of these two resplendent Jewels, inflice

justice and mercy, of love and displeasure; in one chain of Christs incarnation, into which the Angels design to look, a Pet, in 12. And truly they do wonder at it, and praise from wonder. This is it, that the praises of men and Angels shall roll about eternally. David Pfal. 203. 19. foresteing this day, foretold it, that Angels should praise Him, and now its suffilled, when altabels glorious companies of holy and powerfull Spirits; welcome the Son of God into the world, by that he health harmony of praise, Luk at racon at the

What implifines and earthines in us, that we do not rife up above, to this inclody in our spirits, to joyn with Angels, in this song y we, I say, whom it most concerns. The Angels wonder; and praises and wonders at this, because the glory of God shines to brightly init, assistance were many Suns in one Firmment, as the light of seven dayes in one. These three especially, wildow, mere cay and grace; justice, and right councils, every one of them look like the Sun in its smength, carried about in this orbio of the redemption of man, to the ravishing of the hearts of all the honourable and glorious companies above, and making them chearfully and willingly so contribute all their service to this work, to be ministring Spiritis to share on the heirs of Salaution.

Nonemben the glory of the Highest, raiseth ap fush a melodious fong above, among Angels. O what should both the glory of the highest good of man do to us! When the great off glory of God, and the chiefest advantage of man are linked to gether in this Chain, what should we do, but admire and adore, adore and allowing a and while we are in this earth, found up dur con-

Ant be the harmony in Houven? Ida . reanit . mostev at denne!

In relation to our good, much might be faid, but we shall briefly shew unto you, that it is the greatest confirmation of our faith, and the strongest motive to humility, that can be afforded. Now if we could be composed thus unto confidence and reverence, to glorise him by believing, and to abase our selves in believe in him, and walkhumbly with him, upon the meditation of Christs coming in the sless, this would make us true Christians indeed.

There is nothing I know, more powerful to perswade us of the reality of Gods invitations and promises to us, then this; we are still seeking signs and tokens of Gods love, something to warrand us to come to God in Christ; and to perswade that we shall be welsome; and many Christians guddle themselves in the mire of their

own darknesse and discouragement, because they cannot find any thing in themselves, that can give but the least probable conjecture. that he will admit and welcome them to come to him , or that fuch precious promises, and sweet invitations, can belong to such finners, as they conceive themselves to be. Truly my beloved, I think, while we exercise our selves thus, we are seeking the Sun with a candle, making that which is in it felf as bright, as the light to be more dark. The evidence of Gods reality, in offering life to you in Christ and his willingness to receive you, it is not without the compesse of his invitation, and yet you feek it where it is least to be found, that is, in your selves: But indeed, his invitations in the Gospel, carry the evidence in their bosome, that which is above all other figns and evidences, that he did ever fend his own Son in the fieth for this purpole; is there any thing befides this, either greater, or clearer? I think we are like thefe, who, when they had feen many figns and wonders done by Christ, which did bear testimony to all the world of his Divine Nature, yet they would not be fitisfied, but fought out another fign, tempting him, Mat. 16. 1. And cruly, he might return this infiver to us, O wicked and adulterous generation, that feeketh after a fign, there shall no Gen be given to thee, but the fign of the Prophet Jones: the greatest teflimony that can be imagined, is given already, that the Father should fend his wely begotten and well beloved Son, into the flate of a fervant, for man; If this do not fatisfie, I know not what will. fee not how any work of his Spirit in us, can make so much evidence of his reality, and faithfulneffe in the Gospel, and of his willinguels to welcome finners. All the works of Creation all the works of Grace, are nothing to this, to manifest his love to men. and therefore there is a fingular note upon it, God fo loved the world. that be fent bis Son, Joh. 3.16. And in this was love manifested that be gave his Son, 1 Joh. 4.9. If men and Angels had fet themselves to devile and find out a pledge or confirmation of the love of God, they would have fallen upon some revelation unto, or some operation upon their spirits; but alace, this is infinitly above that, bie own express image, and the brightness of his glory, is come down to bear witnesse of his love: nay, he who is equal with himself in glory, is given as a gift to men, and is not he infinitly more then created gifts, or graces, who is the very foring and fountain of them all ? Gad so loved the world, that truly he gave no fuch gift belides,

to testifie such a love: Therefore, when all that he fiath done in this kind, cannot fatisfie thy scrupulous mind, but thou wilt fill go on, to feek more confirmation of his readineffe to receive thee : I think it is a tempting of the Holy One, which may draw fuch an answer from him, O wicked and adulterous person, there shall no fin be given thee, but that which is darker then the former, that which thou shalt understand lesse; thou may get what thou seeks, perhaps some more satisfaction in thy own condition, but it shall plung thee more in the iffue, thou shall alwayes be unsetled and unconstant as water, thou shalt not excell. I confesse indeed, if we speak of the manifestation of ones particular interest in these promiles, and of an evidence of the love of God to thee, in particular, then there must needs be something wrought by the Holy Spirit, on thy foul, to draw down the general testimony of Gods love to mankind, into a particular application to thy felf. But, that I do not speak of now, because that is the sealing of the Spirit after believing, and because you are alwayes unsetled in the first, and main point, of flying unto the Son, and waiting on him for life, therefore have you so much inevidence and weakness in that which follows. That which I now speak of, is, that if this were cordially believed, and seriously considered; that God sent his own Son in the flesh, to save sinners, you could not readily have any doubt, but that you coming to him for falvation, would be welcome, you could not fay, that fuch precious invitations could not belong to finners, or that he could not love the like of you. Truly, I think, if the general were laid to heart, that God hath so loved mankind, that he gave such a gift unto them, there is none could make any more question of his reality, when that gift is tendered to any in particular. Nay, I think it is the inconfideration of this general evidence, and manifestation of love to the world, that makes you so perplexed in particulars. Could you have so much difficulty to believe his love to you, if you indeed believe that he hath loved the world, that is, so many thousands like you? Is there fo much diftance, I pray you, between you and another, as between him and all? If then he loves to many milerable finners, is there any impossibility in it, but he may love you? for what is in them, that might conciliat his love? I tell you, why I think the right apprehension of the general truths of the Gospel would be able, like the Sun in its ffrength, to fcatter all the clouds and miffs

of our particular interest-deliates; because I find, that these very grounds, upon which, you call in question your own particular intereft, if you did confider them, you would find they go a further length, to conclude against all others, and either they have no fireigth in your cafe, or they will be of equal force to batter down. the confidence of all the Saints, and the certainty of all the pro-What is it that troubles you, but this you are figners, and fuch fingers, to vile, and losthforms, from whence you do conclude, not only, that you have no present assurance of his love, but that he cannot love such a one as you are: Now, I say, if this hold good, in reference to you, take heed that you condemn not your felies in that which you approve, that is, that you do not dispute against the interest of all the Saints, who were such as you are, and the truth of these sundamentall positions of the Gospel, God so loved the world, &c. And so you do not only wrong your selves, but all others; and not only fo, but you offer the greatest indignity to him, that out of love lent his Son, and to him, who out of love, came and laid down his life. O confider how you indignifie and let at nought that great manifestation of Gods love, God manifested in the flesh; how you despile his love pledge to singers, a greater then which he could not give you, because as great as him-Other you could fee the confequence of your anxious and perplexing doubts, that they do not only an injury to your own fouls, but they are of a more bloody nature; if they hold good, they would cut off the life and falvation of all believers, and which is worse, they will by an unavoidable consequence, conclude an Antechristian point, that Christ is not come in the fielh : I befeech you unbowel your evils, that you may shhor them.

This may strengthen our faith, and minister much consolation, in another consideration too; that which is laid down; Heb. 2. 17, and 4. 15, that he was partaker of our nature, and in all things like autobic brethren, that so be might be a merciful High Priest, able to succour us, and touched with the feeling of our infirmities. What strong consolation may be sucke out of these breasts? when it was impossible that man could rite up to God, because of his infinit highsels, and holiness, behold, God hath come down to man, in his lowness, and baseness; he hath sent down this ladder from heaven, to the earth, that poor wretched sinners may ascend upon it; it is come down, as low, as our infirm weak and frail nature, that we

may have easie coming up to it, and going up upon it to heaven t Therefore his field is called, a new and living way, because a poor finner may be affured of welcome, and acceptation with one of his own kind, his Brother, (he was not ashamed to call us brethren,) fleth of his flesh, and bone of his bone; this may make boldness of accesse, that we have not God to speak to, or come to, immediatly, as he is cloathed with glory and majeffy, and as the Jews heard him on Mount Sinai and defired a Mediator between him and them; but that, that great Prophet promised to them, hath come, and we have him between us and God, as low as we, that we may freak to him, riding upon an afs, a low afs, that every one may whitper their defires in his ear, and yet as high as God, that he may fpeak to God, and have power with him. Truly, this is a fweet tryffing place, to meet God in , that no finner may have any fear to come to it, to this treaty of peace and reconciliation. How may it perswade us of that great priviledge, that we may become the fons of God, when the Son of God is become the Son of man, John 1. 11, 12. though it be hard to be believed, that fuch as we should become the Bons of the great King, yet it is nothing to firange as this, that the eternal and only begotten Son of the great God, thould become the Son of wretched man, that highness will be easily believed, if we confider this lowners. It will not be so hard to perswade a foul, that there is a way of union, and reconciliation to God, of being yet at peace with him, if this be pondered, that God hath married his own nature with ours, in one person, to be a pledge of that union and peace. And then, how much quickening and comfort may it yeild us? that he was not only a man, but a milerable man, and that not through any necessity, but only the necessity of love and compassion; he had enough of mercy to fave us as God, he had enough of love and compassion as man, but he would take on milery too, in his own person, that he might be experimentally merciful to us. Certainly, the experience of milery and infirmity, miff Superadd some tenderness, to the heart of our High Prieft: But though it did not help him to be more pitiful, yet it was done for us, to help us to have more confidence in him, and boldness to come unto him. What an encouragement is it for a poor man, to come unto (once) poor Jelus Christ, who had not where to lay his He knows the evil of poverty, and he choosed to know it, poor

poor afflicted, and despited believers come to him? why? because, he himself had experience of all that, and he was samiliarly acquainted with grief and sorrow, therefore, he can sympathize best with thee. Let us speak even of finful infirmities thou art subject to, that there might be a suitableness in him to help thee; he came as nigh as might be, he was willing to be tempted to fin, and so he knows the power that temptations must have over weak and srail natures, but sin he could not, for that had been evil for us: Let this then,

give us boldness to come to him.

I would defire to perswade you to humility from this, according to the leffon Chrift gives us, Mattb. 11, 29. Learn of me, I am meek and lowly ; and the Apostle makes singular use of this mystery of the abalement of Majesty, to abate from our high esteem of our felves, Phil 2. 3, 4, 5, 6. O should not the same mind be in us, that was in Chrift. God abased, and man exalted, how uuluitable are these, think you? God lowly in condition and disposition, and man, though base in condition, yet high in his disposition, and in his own effimation: What more mysterious, then God humbled? And what more monstrous, then man proud? Truly, pride it is the most deformed thing in a man, but in a Christian, it is monfrous and prodigious. If he did humble himfelf out of charity, and love, who was fo high and glorious, how should we humble our selves out of neceffier, who are fo low and bale? and out of charity and love too. to be conformed and like unto him. Nature may perswade the one, but Christianity teacheth the other, to be lowly in mind, and effeem every one better then our felves ; to be meek , patient, long-fuffering, reason may perswade it, upon the confideration of our own baseness, emptiness, frailty, and nothingness. But this leffon is taught in Christs School, not from that motive only, the force of necessity, but from a higher motive, the constraint of love to Jelus Chrift: Learn of me. Suppole there were no necessity of reason in it, yet affection, might be a stronger necessity, to perswade conformity to him, and following his example, who became fo low, and bumbled bimfelf to the death, even for us.

SERMON XIII.

Rom. 8. 3. — And for sin condemned sin in the flesh.

HE great and wonderful actions of great and excellent perfons, must needs have Tome great ends answerable to them, wildome will teach them not to do frange things, but for fome rare purposes; for it were a folly and madness to do great things, to compals fome small and petty end, as unsuitable as that a Mountain should travel to bring forth a Moule. Truly we must conceive, that it must needs be some honourable and high business, that brought down so high and honourable a person from Heaven, as the Son of God; it must be something proportioned to his Majesty and his wildom, and indeed so it is. There is a great Capital enemy against God in the world, that is, fin; this arch rebel, hath drawn man from his subordination to God, and sowen a perpetual discord and enmity between them, this hath conquered all mankind, and among the reft, even the elect and chosen of God. these whom God had in his eternal Council predestinated to life and falvation; fin brings all in bondage, and exerciseth the most perfect tyranny over them, that can be imagined, makes men to ferve all its imperious lufts, and then all the wages, is death, it binds them over to Judgment. Now this fedition and rebellion being arisen in the world, and one of the most noble creatures carried away in this revolt, from allegiance to the Divine Majefly ; the most holy and wife Council of Heaven concludes to fend the Kings Son, to compesce this rebellion, to reduce men again unto obedience, and to destroy that arch traitor, fin, which his nature most abhors. And for this end the Son of the great King, Jesus Chrift, came down into the world, to deliver captive man, and to condemn conquering fin. There is no object that God hath fo pure and perfect dilpleasure at, as sin; therefore he sent to condemn that which he hates most, and perfectly he hates it, to condemn fin ; and this is expressed as the errand of his coming, 1 Job. 3.5, 8, to de-

ftroy the works of the devil, all his wicked and hellish plots and contrivances against man, all that poylon of enmity and fin, that out of envy and malice he speed out upon man, and instilled into his natuce, all thele works of that Prince of Darkness, in enticing man from obedience to rebellion, and tyrannizing over him fince, by the imperions laws of his own tufts; in a word, all that work that was contrived in hell, to bring poor man down to that same milery, with devils; all that, Christ the only begotten Son of the great King, came (for this noble bufineffe) to deftroy it : That Tower which Satan was building up against Heaven, and had laid the foundation of it as low as hell, this was Christs business, down among men, to deftroy that Babylon that Tower of darkness and consusion. and to build up a Tower of light and life, to which Tower, finners might come, and be fale, and by which, they might really afcend into Heaven. Some do, by these words, for fin, understand the occafion and reason of Christs coming, that it was, because fin had conquered the world, and subjected man to condemnation, therefore Jefin Christ came into the world, to conquer fin, and condemn it, that we might be free from condemnation by fin. And this was the special cause of his taking on flesh, if fin had not entered in the world. Christ had not come into it; and if sin had not erected a Throne in mans flesh, Christ had not taken on flesh, he had not come in the likeneffe of finful flesh: So that this may administer unto us abundant confolation. If this was the very cause of his coming, that which drew him down from that delightful and bleffed bofome of the Father, then he will certainly do that which he came for ; he cannot fail of his purpole, he cannot miffe his end : he must condemn fin, and fave finners. And truly this is wonderful love, that he took fin only for his party, and came only for fin, or against fin, and not against poor finners: He had no commission of the Father, but this, as himfelf declares, Job. 3. 17. For, God fent not bis Son into the world, to condemn the world, but that the world through him might be faved. As one observes well, Christ would never have hinted at fuch a jealousse, or suggested such a thought to mens minds, had it not been in them before; but this we are naturally inclined unto, to think hard of God; and can hardly be perfwaded of his love, when once we are perfusaled of our enmity. Indeed the most part of the world fancy a perswasion of Gods love. and have not many jealousies of it . because they know not their

own enmity against God, but let a man fee himself indeed Gods enemy, and it is very hard to make him believe any other thing of God, but that he carries a hostile mind against him; and therefore Christ to take off this, perswades and affures us, that neither the Father nor he had any defign upon poor figners, nor any ambushmene against them, but mainly it not, only, this was his purpose in lending, and Cheifts in coming, not spaint man, but agains fin, not to condemn finners, but to condemn fin, and fave finners. O bleffed and unparallel'd love ! that made with a real diffinction between fin and finners, who were fo really one. Shall not we be content to have that would and accurried union with fin diffolved? Shall not we be willing to let fin be condemned in us, and to have our own fouls fived ? I befrech you, beloved in the Lord, do not think to maintain alwayes Christs enemy, what great grait or sgainft which he came from Heaven: Wonder that he doth not profecute both, as enemies; but if he will defroy the one, and fave the other, O, let it be deficoved, not you; and so much the more, for that it will destroy you: Look to him, to iniquity that not be jour raine, but he shall be the summe of insquiry; but if you will not admir of fuch a division between you and your final cake heed chat you be not eternally undivided that you have not one common lot for ever, that is, condemnation. Many would be faved, but they would be faved with fin too; Alace! that will condemn thee; as for fin, he hath proclaimed irreconciliable enmity against it he hath no quarter to give it, he will never come in come of composition wish it, and all because it is his mortal enemy; therefore let fin be condemned, that shou may be faved. It cannot be faved with thee, but thou may be condemned with it.

The word, for sin's may be taken in another sense as sith, a facilitie for sin, so that the meaning is, yes Christ came to condering and overthrow sin, in its plea against us, by a sacrifice for sin's that is, by offering up his own body, or sless. And thus, you have the way and means how Christ conquered sin, and accomplished the business he was sent for. It was by offering a sacrifice for sin, to explat whath and to satisfic justice: The sting and strength of death is sin, and the strength of sin is the Law, as the Apostle speaks it, it cor. 15.55, we had two great enemies against us, two great tyrants over us, sin and death. Death had past upon all mankind, not only the mileries of this life, and temporal death had subjected all men,

but

but the fear of an eternal death, of an everlafting separation from the bleffed foce of God, might have feized upon all, and subjected them to bondage . Heb. 2. 15. But the ftrength and fling of that is for it is fin that arms death and hell against us; take away fin, and you take away the fling, the firength of death, it hath no force, or power to butt man; but death being the wages due for fin, Rom. 6, 23, all the certainty and efficacy in the wages, flowes from this work of darkness, fin. But, Now the firength of fin is the Law, this puts a poylonable and destructive vertue in the sting of fin, for it is the fentence of Gods Law, and the justice and righteousness of God that bath made so inseparable a connexion between fin and death; this gives fin a deftroying and killing vereue. Juffice arms it with power, and authority, to condemn man, so that there can be no freedom, no releasment from that condemnation, no eschewing that fatal fling of death, unless the sentence of Gods Law, which hath pronounced, then flealt die, be repealed, and the justice of God be fatisfied by a ranfome. And this being done, the strength of fin is quite gone, and fo the fling of death removed.

Now this had been impossible for man to do, these parties were too firong for any created power; the firength of fin to condemn, may be called fomeway infinit, because it flows from the unchangeable law of the infinit justice of God; now what power could encounter that firength, except that which hath infinite flerngth too? Therefore, it behaved the Son of God, to come for this bufinefit. to condemn fin, and fave the finner. And being come, he yokes first with the very firength of fin, for he knew where its firength did ?. and to did encounter, first of all, with that, even the justice of his Father, the band writing of ordinances that was against us ; for if once he can les them afide, as either vanquilled, or fatisfied, he hath little elle to do. Now, he doth not take a violent way in this either, he doth it not with the firong hand, but deals wifely, and (to speak so with reverence) cunningly in it, he came under the Law. that be might redeem them who were under the Law, Gal. 4. 4. force will not do it, the Law cannot be violented, juffice cannot be compelled to forgo its right; therefore, our Lord Jefus choofeth, as it were, to compound with the Law, to submit unto it, be was made under the Law, he who was above the Law, being Law-giver in maunt Sinai, Acts 7. 38. Gal. 3.19. he cometh under the bond and tye of it to fulfilit. I came not to destroy the Law but to fulfilit.

crificing

Mat. 5.17.he would not offer violence to the Law, to deliver finners. contrary to the commination of it, or without fatisfaction given unto it, for, that would reflect upon the wildom and righteousnels of the Father who gave the Law : But he doth it better, in an amicable way, by submission and obedience to all its demands, whatfoever it craved of the finner, he fulfils that debt, he fatisfies the bond, in his own person, by suffering; and sulfils all the Commandments by obedience: And thus, by subjection to the Law, he gets power over the Law, because his subjection takes away all its claim, and right over us; therefore, it is faid, that be blotted out the band-writing of ordinances, which was against us, by nailing it to bis cross, and so took it out of the way, Col. 2, 14. having fulfilled the bond, he cancell'd it, and so it stands in no force, either against him or us; thus, the strength of fin which is the Law, is removed, and by this means, fin is condemned in the flesh, by the suffering of his flesh, it is fallen from all it's plea against finners; for, that upon which it did hang, viz. the fentence of the Law, is taken out of the way, so that it bath no apparent ground to fasten any accusation upon a poor finner, that flees in to Jesus Christ, and no ground at all to condemn him, it is wholly disabled in that point; for, as the Philistines found where Sampsons strength lay, and cutted his hair, to Christ bath in his wildom, found where the strength of fins plea. against man lay, and hath cutted off the hair of it, that is, the bandwriting of ordinances which was against us.

This is that which hath been shadowed out, from the beginning of the world, by the types of Sacrifices and Ceremonies: All these offerings of Beasts, of Fowls, and such like, under the Law, held forth this one sacrifice, that was offered in the fulness of time, to be a propitiation for the fins of the world; and something of this was used among the Gentils, before Christs coming, certainly by tradition from the Fathers, who have looked afar off to this day, when this sweet smelling sacrifice should be offered up to appeale Heaven, And it is not without a special Providence, and worthy the remarking, that since the plenary and substantial One, was offered, the custom of sacrificing, hath ceased throughout the world; God, as it were, proclaiming to all men by this cessation of Sacrifices, as well as silence of Oracles, that the true atonement and propitiation is come already, and the true Prophet is come from Heaven, to reveal Gods mind unto the world. There were many ceremonies in sa-

crificing, observed, to hold out unto us the perfection of our stonement and propietation: They laid their hands on the beaft, who brought is, to lignifie the imputation of our lim to Chrift, that he bo knew no fio, was made fin for us, that we might be made the righteoulines of God in bin. And truly it is worth the observation. that even thole facrifices for fin, were called fin, and to the word is afed promifeuoutly in Leviticus, to point our unto us, that Vefus Christ should make his foul fin, Ila. 53. 10. that it', a facrifice for fin, and hemale fin for us, that is, a facrifice for fin. When the blood was poured out (because without seedding of blood, no reconciliation, Heb. 10.) the Priest frinkled it feven times before the Lord, to thedow out the perfection of that expiation for our fare. in the vertue and perpetuity thereof, Heb. 9.26, that he Bould uppear to put away fin, by the facrifice of himself; to put it away, us file had never been, by taking ic on him, and bearing it s And then the High Priest was to bring in of the blood into the boty place. and within the vall, and fprinkle the Merty Seat, to frew uncous that the merit and efficacy of Christs blood, should enter into the higheld Heavens, to appeale the wrath of God. Our High Prieft by his own blood hath emered into the boly place, baving obtained e-Ternal redemption for we, Hob. 9. 12. And cruly this is that facrifice, which being offered without those to God, pacifies all, ser, 14. Sin hath's cry, cryeth alond for vengeance; this blood filencesh it. and composeth all to favour and mercy. It hath to sweet and from grant a fmell in Gods account, that it fills Heaven with the pertime of ic. He is that true fcape goat, who not withfranding that he did bear all the line of his people, yet he did elespe stive, albest he behoved to make his foul a factifice for fin, and to die for It, yet by this means he fisth condemned fin, by being condemned for fin, by this means he hath overcome death and the grave, by coming under the power of death, and to is now alive for everto improve his victory for our alvation; and by taking on our fine. he hith fully abolished the power and plea of thenias the goat that was fent to the wildernets out of all mens fight, was not to be feen again. Truly this is the way how our fine are buried in the grave of oblivion, and removed as a cloud, and east into the depths of the Ses, and fent away as far as the East is from the Weft, that they may never come in judgment against us, so condemn as, because Christ of appealing wrath, and fatisfying fullice by the facilities of himfelf,

felf, bath overthrown them in judgment, and buried them in the

grave with his own body.

You see then, my beloved, a solid ground of consolation against all our fears and forrows, an answer to all the accusations of our fins, here is one for all, one above all. You would have particular answers to fatisfie your particular doubts, you are alwayes feeking some satisfaction to your consciences besides this; but believe it, all that can be faid belides this atonement and propitiation, is of no more vertue to purge your consciences, or satisfie your perplexed fouls, then thefe repeated facrifices of old were. Whatfoever you can pitch upon belides this, it is insufficient, and therefore you find a necessity of feeking some other grace or qualification to appeale your consciences, even as they had need to multiply facrifices; but now fince this perfect and full propitiation is offered up for our fins, should not all these vain expiations of your own works, cease? Truly there is nothing can pacific Heaven but this, and nothing can appeale thy Conscience on earth, but this too. If you find any acculation against you, consider, Christ bath by a facrifice for fin, condemned fin in bis own flesh; the marks of the Bear, of the nails, of the buffettings of bis flest, these are the tokens and pledges, that he encountered with the wrath due to your fins, and fo hath cut off all the right that fin bath over you. If thou can unleignedly in the Lords light, fay, that it is thy fouls defire to be delivered from fin as well as wrath thou would gladly flee from condemnation, then come to him who hath condemned fin, by fuffering the condemnation of fin, that he might fave thefe who defire to flee from it to bim.

SERMON XIV.

Rom. 8. 4. That the righteousness of the Law might be fulfilled in us, &c.

OD having a great delign to declare unto she world, both his justice and mercy cowards men, he found out this mean most suitable and proportioned unto it, which is here spo-

ken

ken of in the a verf. to fend his own Son, to bear the punishment of fin, that the righteoulnels of the Law might be freely and graciously fatilled in finners. And indeed it was not imaginable by us, how he could declare both, in the falvation of finners; we could not have found out a way to declare his righteousnesse and holinesse, which would not have obscured his mercy and grace, nor a way to manifelt his grace and mercy, which would not have reflected upon his Holinels and Juffice, according to the letter of the Law that was given out, as the rule of life, be that doth them shall live in them, and curfed is every one that doth them not, &c. What could we expect, if this be fulfilled (as it would appear, Gods truth and holinesse requires?) then we are gone; no place for mercy: if this be not fulfilled, (that mercy may be thewed in pardoning fin ,) then the truth and faithfulneffe of God feems to be impaired. This is the Araie that all finners would have been into, if God had not found fuch an enlargement as this, how to flew mercy, without wronging Juffice, and how to fave finners, without impairing his faithful-Truly, we may wonder what was it that could Araiten his Majetty fo, that he must fend bis own Son, fo beloved of him, and bruife him, and bide bis face from him, yes, and torment him, and not let the cup pass from him, for any intreaties; might be not more eafily have never added fuch a commination to the Law, Thou shalt die pormore easily relaxed and repealed that fentence, and past by the finner, without any more, then exacted to beavy a punishment from one that was innoncent? Was it the fatisfaction of his Juffice that thraited him , and put a necessity of this upon him ? But truly it feems it had been no more contrary to righteoufneffe to have paft over the finner, without fatisfaction, then to require and take it off one who was not really guilty? The truth is, it was not fimply the indispensible necessary of satisfying Justice, that put him upon such an hard and unpleasant work, as the bruifing of bis own Son; for, no doubt, he might have as well dispensed with all satisfaction, as with the personal fatisfaction of the sinner; but here the firsit lay, and here was the argency of the cale, he had a purpole to declare his justice, and therefore a fatisfaction must be had, not simply to fatishe righteousnesse, but rather to declare bis righteousnesse, Rom, a. 25. Now indeed to make thele two thine together, in one work of the falvation of finners, all the world could not have found out the like of this; to difpense with personal satisfaction, in the sinner, which

which the rigour of the Law required, and so to admit a sweet moderation and relaxation, that the rights of his grace and mercy might be manifested, and yet withall, to exact that same punishment of another, willingly coming in the simers place, to the end that all sinners may behold his righteousnesse and justice; and so this work of the redemption of sinners, hatb these Names of God published by himself, Exod. 34.6, 7. to Moses, engraven deeply upon it, mercy and goodnesse spelled out at length in it, for love was the rise of all, and love did run alongs in all, yet so, as there is room to speak out his holiness, and righteousness, and justice, not so much to assight sinners, as to make his mercy the more amiable and wonderfull.

I know not a more prefling ground of firing confolation, nor a firmer bulwark of our confidence, and alvation, then this conjunction of Mercy, and Justice, in the business: there might have been alwayes a fecret hink of jealoufie, and fuspicion in our minds, when God publisheth mercy and foregiveness to us freely . O! how shall the Lawbe fatisfied, and the importunity of justice and faithfulnels, that bath pronounced a fentence of death upon us, answered ? Shall not the righteous Law be a lofer this way, if I be faved, and it not fatisfied by obedience or fuffering? how hard would it be to perfwade a foul of free pardon, that fees fuch a fevere fentence flanding against it? But now there is no place for doubting, all is contrived for the encouragment and happiness of poor sinners, that we may come to him with full perswalion of his readines, and inclinableness to pardon, fince Jelus Christ hath taken the Law and Justice of God off our head, and us off their hand, and fince he hath reckoned with them, for what is due by us, and payed it without us, then we have a clear way, and ready accesse to pardon, and to believe his readiness to pardon. And this is it which is holden out here, Christ condemning fin in the flesh, or punishing fin in his own flesh; giving a visible and sensible representation of the justice and righteoutness of God, in punishing fin, and that in his own fleth, offering up himself as the condemned finner, and hanging up to the view of all the world, as an evident testimony of the justice and righteousnels of God against fin, and by this means cutting off the very frength of fin, the Law, by fulfilling it. ' In Christs sufferings you may behold, as in a clear mirrour, the hatred and displeasure of God sgainst fin, the right cousness of God in punishing sin, Him bath:

Willie Gold her freels to the world to the agraphication, to declare the Vibratione's of Gold, Romain any notation this concified Lord, you may be until the Confide image, and the most lively demonstration of horizontal and right countries. Ohrists field bare the marks of both, horizont in his intering fits, right couldness in punishing it, and both in his befored and only begovern Some persons in his steps a Andrall for this pully offered that the Law might be no loser by our favorion, that the right couldness is the Day wight be fulfilled in us. Sec.

This is that which Christ toyes, I came not to define the Law, but to fulfill it; and which Paul seconds, Is the Law then made will by faith, God yorbid, it is rather established. Much, 9, 17. Rom, 2, 21. The Law and Justice comes better to their own, by but tadifolder, then by its, there is noticed way conceivable, to takistic them fully as this, whether ye look to the Commandment or the

Carte and article a mails a standard

The Community there never got fach fatisfaction, in any person, as in Christe, hethers sufficied to by obedience. It becomes us, feith the to field all representation Mutth. 2015. Both Moral and Cerethonial, to that there was no guil found in his momb, he knew no fin. be was boly and barmelels: His Pathers will was his fouts delight I delight to do the will; Pal 40. 8. It was more to him then his neceffery food, his meat and drink, there was to absolute a correspondenty between his will, and Gods will, and between his way, and his wiff, that it was not politic that any difference should fall between them. His obedience had more good in it (to to fpeak) then Adam's difobedience had evil in ity Rom. 9. 18, 19. Adam's dilobedience was but the fin of a finite creature, but Christs obe-Mence was the work of an infinite person. I think there was more real worth in Christs obedience to the Commands, then in all the entited fervice and obedfence of men and Angels, all the love, delight, feat, and obedience flowing from these take them in one bundle, as they will be extended and multiplied to all eternity, there is comething in Christs, that elevers it above all, and purs a higher price upon it, the transcendent digner of his person, his dwn Son, maile milet the Line, Gal. 4. 4. That is more worth then all tries and howels made under it. It had been no humiliars on, but rather the explantion of an Angel, we be obedient to God, that tubordination to a law, is the highest top of the every ser adburnbling

humbling himself, be bumbled himselfo and became obedient even to the death, Phil. 2. 8. And though he was the Son of God, yet be flow ed to learn obedience, Heb. 3-8; Now indeed the commandment comes to it better, by this means, to have fuch a glorique perfoo under it, then if at had poon paughey, me under it, and that at is fulfilled by him, when otherwise to would never have been done if Suppose that justice had exceled the punishment of us; as we could never have ended fuffering to all eternity. To wa would never have begun new obedience to the command to all eternity; this, except Christ had taken it off us, and us off its hand, at should never have been fulfilled, forceit was first broken. Next, the curfo of the Law could not gez fuller latisfaction, then in Christ : I Suppose le had fallen upon the figner, there is not fo much worth in the greatures excreamed fullerings, is to compense the infinite wrongs done to the holines and righteoulness of God, therefore what was menting in the intrinsick value of the crestures suffering, behoved to be made up in the infinite extent of it, and eternal continuence of it upon the creature. Thus there could never be a determined time alighed, in which the curse were suffiled a and in which justice could fiv. bold. Ibave enough. It is, so if a man were owing an infinite debt, and he could ger mothing to defray it, but poor pesty fums, which being all conjugacy cannot amount ag any proportion of it: sharefore, lines he cannot get one from to make in quelto inte and to because the utmost farthing comos be won at the com never be released out of prison. But our Lord Jesus hath latinfier is to the full, be was a more Aubliential debtos, and because of the infinite digalty of his Person, there was an intrinsick value upon his fufferings proportioned ante the infinitness of mans in the that he could pay all the debt in a thorn time, which a figurer could but have done to all eternity. Now, you know, any man would maker choose fuch a cautioner that can folidly fatisfie him in geofic and pay all the fum at once, then fuch a principal, that because of his inability, connotismount to any confiderable fatis fortion in meny years. Anti even to it is wish the Lawand Julioe of God they hold themfelves better contented in Christ, then in me in his being made our fenther the falling of the crate on us, Gole A. Is And therefote God sellifer it to poor funeto deliver them. I have found a nancomes deall blico reservate O mor dair three condrab a lome, fome, Job 33. 44. And that is the ransome which Christ gave,

her life for many, Match. 20, 28.

You fee then, how this Conclusion follows, that the righteenfness of the Law might be fulfilled in us, he having fulfilled it, and fatisfied ie to fully both by obedience to the Continuadment, and fubmiffion to the Curie, it is all one in Gods secount, as if we had done it, because Christ was furety in our fread, and a common person reprelenting us, and therefore, his paying of the debt, acquits us at the hand of Juffice, and what loever he did to fulfill all righteoufnefs, that is accounted ours, because we were represented in him, and judicially one with him: And therefore, we were condemned when he was condemned, we were dead when he died, and so the righteonlish of the Law, in exacting a due punishment for fin, was fulfilled for us in him , and it is all one as if it had been personally in us. And this is laid down as the foundation of that bleffed embefie, or meffage of reconciliation to finners, as that upon which God is in Christ reconciling and befeeching us to be reconciled, 2 Cor. 3. 19, 10, 11. Him who knew no fin, bath be made fin for us, that we might be made the righteon neft of God in bim. You fee the bleffed exchange that he hath made with us, he hath laid our lins on finless Chrift, and laid Chrifts righteousness on finful us. Christ cook our lins on him, that he might give us his right confect, and by vertue of this transaction and communication, as it was righteous with God to condemn fin in Christis fieth, because our fin was upon him. fo it is as fuft with him to impute righteoufnels to us, because we were in him: And as the Law made him a curse, and exacted the punishment off him, it is as righteous with the Lord to give us life and falvation, and to forgive fin, as John Speaks, 1 Epift. 1,119. If we confess our fine, be is fattbful and just to forgive our fins.

Now consider this, my Beloved, for it is propounded unto you, as the greatest persualive to move you to come to Jesus Christ, there is such a clear and plain way in him to Salvation. If this do not move your hearts, I know not what will: I do not expect that your croubles in this world, the frequent lashes of judgement, the impoverishing and exhausting of you, the plucking away of these things ye loved, the disquieting your peace so often, that my of these things that have the image of wrath upon them; can drive you to him; and make you forsike your way; when such a motive me this dethnot prevail with you. O what heart could find against

the power of this periwilion, it it were but ris who would not willingly flee in to this City of the fafety is within? You are alwayes imagining va your rears, your confessions, your reformations which the street is the street of the any thing of this kind, that is its wines you are it is that where with you pretend to difful that be to, wherefore houses to have test he son to cond purchase right bonises by him? I beseed you once knowing your citate that you may open your hearts to the that you may be willing to be stript based or all long right councils, to but the which will take the Lag. you die in your fine, becime you will me come to Will you rather be condemned with in the then in righteoulies? And truly there is no other Alest that will prehardly pursued in their confidences, by the lay in Christis stead, to be reconciled unto God , the lay down all holitic atworld, and not imputing their fins, because he with Imputed them alleady to Christ, him who fries no sin, acc, and he is the Christ, imit, as impioris and faciliegious, veu, we eft. bliefe it. 80 tim, an recuins to this, one of the great ends of Chriffs coming in the

SERMO NIE X VI 100 et en les curles Call X VIII Call

ly to redeem as from all injustry that we mistor he a tartle scales

Selection of the series of the state of the scales of the scales with a series of the scales of the s

Hink not (hith our Lord and Savidut? July Chille) that a survive to define the Edward like to be a first of the control of the

15. Sergen approved Chape 8.

ingle the heart of man is indicated in the heart of man is indicated in the heart of man in the heart of the o then, to live in in. That which need of page to remain a come to come to come to come to come to come to remain the market of remaining the come of remaining the come of the come to come the come to come to come to come the come to come to come to come to come to come the come the come the come to come the c ro minus to the desired by the mend be son a series of minus to the series of the seri it, as impious and facrilegious, yea, we establish to. So then, all returns to this, one of the great ends of Christs coming in the fieth, and one main intendenent of the Coopel, published in his Name, is not meetly to deliver us from wrathgand redeem us from the curfe, Gal, a 1241 Thad it so. I hat allo, and that especially, to redeem as from all iniquity, that we might be a people realows the curfe, a long that why find and design as wells to the ways, a long a 5, 8. We spoke something before moon, how Christ has realisable that they should be so well commenced by any sucher, a bet store is a started to the course of which wayes, it could be so well commenced by any socher, a bet store is a started to the could be so well commenced by any socher, a bet store is a started to the could be so well commenced by any socher, a bet store is a started to the could be so well commenced by any socher, a bet store in a started to the could be so well commenced by any socher, a bet store in a started to the could be so well commenced by any socher, a bet store in a started to the could be so well commenced by any socher. any locher, a bet where is you is third

the promition run dans, I will write my them hertote blues yand d them to will, thing Success; Brite 500 175 v fentifelings; acted to delighe do thy will, but twill makes them dingle to de that And truly in this respect; the Law numbers sufficiently established by Chris, then ever toroute tissue tops, if web and best tok with tissue is alamn? How has restablished blood of the life of the tissue to be the tissue to the tissue of the life there could be no access to obedience of the dominant ind the acceptance eleter to a lines mill feel facious the cortes for the huje done, before eige he can be in surjectly to perform now obedi-once on the career of acceptation of its used Gad. 12 Now the William whild his violation in precisity to this latere can be obtained to the performe to the technological statement state had nice found one in the brings perdon of the first state of poly, and afformed of this leader for the time to come, the Commandments of God moule be at Arneod) but there is forgivenes with thee, that the passe Arnode but there is firgiveners with the plant to a superior the parties of the social to a superior the social transfer of the social tr gift of imputed tighte or factor our felves, beaute frant to he mocher, N'beffin ich Whitelift d of the gift of lolling for within, and thing the bollings and righteen fuges ? Would be to you to lead to

ed in Telus Chrift, without our works, when the mercy of God is protestibility its freedom, and fulnels, the heart of man is subject to's Wohn the conceit of Chrift, as if by thele a latitude were given, and a liberty proclaimed to men to live in fin. That which is propounded as the incouragement of poor finners, to come to God, and forthe their own wicked way, it is milecably wrested upoir a middice, to be an incouragement to revolt more and more. Rightediffiels and file, by saith to a Saviour, without the works of the Law, is holden out as the grand pertuation of the Gospel, to hudy obedience to the Law; and yet luch is the perverinels of mamy hearts, that either in opinion, or practice, they so carry themtelves, as it there were an inconfiltence,, botween Christ and the Lun between nee Judification, and Sandification, as it Christ had tothe coredeem us hot from his, but to lin. Now to prevent this, think not, Rich he, that I am come to defroy the Law, do not fancie to your lelves a liberty to live in fin a and an immunity from the obligation of a commandment, because I have purchased an immunity and freedom from the curle, no. I am come to fulfill it rather, not only in mine our perior but in yours also And to this purpole, Paul, Rom. 3, 31. Do we then make said the Law by faith? It is to nitural to our rebellions hearts, to delire to be free from the yoke of obedience, and therefore we fancy such a notion of faith, as may not give it felf, to working in love, as is active in nothing but imagination. The Apostle abominate this, God forbid, he detests it, as impious and facrilegious, yea, we establish it. So then, all returns to this, one of the great ends of Christs coming in the Helh, and one main intendment of the Gospet, published in his Name, is not meerly to deliver us from wrath and redeem us from the curfe, Gal, 3, 12. 1 That, 1 1b. But allo, and that especially, to redeem us from all iniquity, that we might be a people zealous works of the level, 2 John 3, 5, & We spoke something before noon, how Chris hat attalled the bay, and shall hed it. In his own person, by obedience and suffering, neither of which wayes, it could be so well contented by any other: but there is yet a third way that he fulfills, and establisherhie, and that is in our perlans, That the righteenings sof the Law might be fulfilled in us, who walk not stigt the Jefen hut stift the Spiris. He hath oblidged himself to fulfill it, not only for believers, but in believers ; therefore

the promifes run thus, I will write my Law intheir bearts, and saufe them to walk in my Satures, Each, \$6. 27. Jehrigh 94. Not only I delight do thy will, but I will make them delight to do it with: And eruly in this respect, the Law is more sulfilled and established by Christ, then ever it would have been, if man had been lefe to latisfie it alone. If we had reckoned alone with the Law, we had been taken up eternally with latisfaction for the breaches of it, to that there could be no access to obedience of the command, and no acceptance either : a finner must first satisfie the curfe, for the fault done, before ever he can be in a capacity to perform new obedience on the terms of acceptation of it with God. Now the first would have taken up eternity, to that there can be no place of entry to the fecond; therefore if Christ had not found out 's way of free pardon of the fins that are past, and assurance, of forgiveness for the time to come, the Commandments of God should be wholly fru-Arated, but there is forgiveness with thee, that then mayest be feared. Plal. 130. 4. The word is allo, worshipped ! Truly my beloved, this is the foundation of all Religion, free forgiveness, there had been no Religion, no worthin of God, no obedience to his commands throughout all eternity, there should never have been any fear, any love, any delight in God, any reverence and fubjection to him, if he had not forgiveness, a treasure of mencies with him, to befow first upon finners, and this makes actels to fland and ferve in his fight. The cloud of our transpressions is to thick and dark, that there could never have been my communion with God, if he had not found out the way to featter and blot it but, for his own Mames fake. Religion then must begin at this great and inestimable free gift of imputed righteousness, of accounting us, what we are not in our felves because found to in another, it begins at remission of fins. bur that is not all, this bath a further end, and eruly it is but introductive to a further end; that fo a foul may be made partaker of the gift of Bolinefs within, and Bave that image of God renewed be boliness and righteonfness. I would have you once perswaded to begin at this, to recieve the free affe of anothers righteonfnefs, Rom. 5. 17. And anothers obedience, to find your own mkednels and loathformed without this covering, and how thore all other eoverings of your own works are. O that we could once perfude you to renounce your felves, to embrace this righteonfoels, then it were easie to prevail with you to renounce fing to pat on holines: I fay, firft,

firsh you must regionne pour selver, as undone in all you do, as closchsome in all that ever you loved, and come under the wide and broad skirs of Christs righteoussels, which he did weave upon the earth, for to hide put nakedness. You must once have the righte-quiness of the Earth shiftled particitly by another, before you can have access to fulfill on jacobis your selves, or anything you do be excepted and sill-chis foundation be laid, you do but beat the air in Religion, you build on the fand.

Now if once you were brought this length; to renounce all confidence in your felves, and to flee in to Christs right confidence in your felves, and to flee in to Christs right confidence the love of your most beloved has and the more levely that Christs right confines is in your eyes, the more beauty would believe and obedience have in them, also unco you; then you would about to walk

after the guidance of the Spirit.

I would have the impression of this deep in your hearts, that the Cofpel is not a Doftrine of licentionfeelle, but a Doftrine of the pured liberty, of the complested radeoption. Many think it liberry to lerve their halls, and it is indeed as bonds and cords to restrain them. There is no man but would be content to be seved from the wnetb to come, and therefore many foatch at fuch fentences of the Golpel, and take them lightly, without confideration on of what further in in it. But emly if this mere all, it were not complest redemption if there were not redemption from finiton mbichis; the most absolute turant in the world. I think a true Chris Rian would account the fervice of in bondage, though it were left at his own option; He that commits fin, is the fenuant of fin, therefore the freedom that Christ purchafeth, is freedom from fin, 30h. 8.38 I will fay more, we are delivered from wrath, that to we may be redeemed from in, we have the righteouspelle of Christ imputed to us, that in the image of Christ may be renewed within us, this is the very end of that. I am fure any that differns aright, knows lin to have infinit more evil in it, then punishment hath ; nay, punishment is only evil, as it hath relation to sin: There is a beauty of juffice and righteoufneffe in punishent, but shere is nothing in fin but deformity and opposition to his Holines; its pure ly eval. and most purely hated of God : and if there were no more to perswade you that in it infinitely more eval then pain, consider how our pain and punishment was really transferred upon the blef-. 144 fed.

Ged Son of God, and that all this did not make him a whit the worfe, but he was not capable of the real infusion of out fin, that would have made Christ as miserable, wretched, and impotent as any of us that would have disabled him fofar from helping us, that he would have had as much need of a Mediator, as we all which were highly blaf. phemous to imagine. Look then how much diffarce and difference there was between fuffering, dying Christ, and wretched men living in lin, none can lay but he is infinitly better, even while in pain, not the highest Prince in pleasure, so much disproportion there is between fin and pain, so much is the one worse then the other. Do not think then that Christ died to purchase an indulgence for you to live in lin. cruly that were to take away the leffer evil, that the greater may remain; that were to deliver from one milery, that we may be more involved in that which is the greatest of all miferies. Nay, certainly if Christ be a Redeemer; he must redeem us from our most potent and accurred enemy, fin; he must take away the root, the fountain of all milery, fin sethat which conceived in its womb all pains; forrows, fickneffes, death and hell. You have the great end of redemption expressed, Luk. 1. 75. That we being delivered from all our enemies, might ferve bim without fear, in boliness and righteoufnels. It was that for which he made man at Arft, and it is that for which he hath made him again, created unto good works, Eph. 2,8.1c was a higher defigurer cashly for which the Son of God became partaker of our nature, then only to deliver us from hell, no doubt it was to make us partakers of the Divine Nature, 2 Pet 1 4 and this is the very nature of God, holine's and goodness. At fine is the very nature and image of the Devil, the great breach of the Creation was the breaking off of this Image of God, that was the heaviel fall of man; from that copied divine excellency with the bottom of devillish deformity, "Now it is this that is the great plot for which Christ came into the world, to make up that breath, to reftore man to that dignity again, to that redemption from wrath, is but a flep to ascend upon, to that which is truly Gods design, and mans dignity . conformity with God in holineste and righteous to no con lemantion co von, letter Chi ber's conden not

O that you could be persuaded of this, that Christs before in the world, was not to bring a notion of an imaginary righteodisesse only, by meer imputation, but to bring forth a folid and real right the could be in our hearts, by the operation of his Spirit: 1/3, 1/3.

putation,

on accounting righteous, is but a meer imaginariif this lively operation do not follow. He came not only to ad his garment over our mekedness and deformity, but really and Rectually, to be a Phylician to lave our fouls to oure all our inward iftempers. The Golpel is not only a Doctrine of a righthougheffe thought but of a righteoulbelle both without, for and within us coo. that the righteen facts of the Lin might be fulfilled in us, &c. Christ without, happines is felt without, connor thake us happy, till they come in within us, and take up a dwelling in our fouls. Therefore I declare unto she most pare of you who prevend to exneft falverionthy lefus Chrift, that won and yet in your fine, and as yet you have no followhip in this redemption. Do you think to walk after che course of the world, and the lists of the fleft, to wallow in these common pollutions and unclosmesses among men. frequing, bing contentions raiding, writth, mulice, envy, drunkennels, unelconnels, and fuch like, and yet be in Christ Jefat ? Do ngt deceive your felves. God is not medied to the that is in Christiti to a new creatures his endeapour and fludy; his affection und defre is to used a new welk, after the Spirit. Arm use most of you turned all field; the field gives Laws, and you obey them? Are not your immortal fouls enlieved to befoldlists the bale leve of the world? Are they not prone to profitence themlelves both fervice of your fighly and bruitiff part t. Why do you then immine that ye or even Christ Jelius, partickers of hist righteen field Confidence in these that fo you may be indeed, what you now see not, but pretend to be les the opinion that you are in Christ already, that keeps you out of him.

But on the other hand again, where to nothing here to discourage a pountoul, thus chinks subjection to finishe gracest slivery, who yould as gladly be redeemed from the yower estit as from helf. I by the subject subject is not buryinged from all that fit him it is to walk in obedition. Though you have many follows, and often fall, and defile you safe again, you shincomfort is holder out here unto you, there is no condemnation to you, Jesus Christ both condemned fin, to five you has hath fulfilled all sightectables for you and therefore lay make maintain the gram acceptation and consolution who whit he with done himself, and not upon what is but you widely is you. Dayou not find I say, that the grace of Jesus Christ, revealed in

the Golbal, is that which melts pour heute malt is not the condmen pi she Lord star, which per finades you most B and do and sheld make from louth your felf, and love holines to Enquiring your felves therefore inhim, hold full the right poulful that it without you he frich, and careainly you that! find the righteoutheffe sail halintile thelkin the cime be fulfilled withingol, at knowne foul to meeth cit a brut it mor by hold on what perfect might coulogfit of Christing abil to under the entering of it; and take theirt from it wish to be the delivered affection of their tout be directed to afurther end to have his Splitt dwelling within them, for the renowing of their heurtein rightenfasts and arme boliness .: I do not lan that this is it confliction which you might perform thefiche goin venture, and day bold on Obridie bishenoulisale stickente grong monte year ante nathan's moulidi duttare aidto you this retrymature of faich in Chris, shatrit forkede livedy from electric him, shootimply and helly, that that a may make burinde formalemption from fin, and that there may be a participasion of that Divine blesque whichis moffinies ever shall vanifis bately throw down themselves to the latisfaction of the lasts of the

SERMON XVI

fleth. Now indeed, this is the very beginning of Chillianity, co.

Ruona, but after the Spirit at a what a three description of the common and appropriate at the Spirit at the spirit after the Spirit at the second of the control of the co

the foul bryond the body, and fo, what prehem-

Fi abeyt viene nothing jellin to rengage our destro of Raligional a adippet his might do it what the conformation of make the conformation of the metal particular destroys and the metal particular destroys and the conformation of the metal particular destroys and the particular destroys and the particular destroys and the metal particular destroys and the metal report of the which is the particular destroys and the metal region is such a make a facilitate and the region of the facilitation of the metal destroys and the region of the facilitation of the metal destroys and the metal continuous destroys and the metal destroys and destroys and destroys and the metal destroys and destroys and destroys and the metal destroys and de

occupis may this it in the subject in hand, there is nothing founds engand feems harden in Religion, then fuch a victory ever the field, fuch an abstractedness from fentual and earthly things : mil yer, truly, there is nothing in the world, that more adorns benitifies a man, nothing to elevats him above beaffs, as this, in formuch that many matural fpirits, woid of this faving light, have notwittifieding teen taken with somewhat of the beauty of its and for far dasgrouned with the love of it; is to account all the world: mad and bruitift, that followed these lower things, and inflaved themicly arinto themi. I take the two fountains of all the nollusions, diferders, and defilements among men, to be the inconfiderationsad ignorance of Godystat eternal Spirit, and sountain-beibitual the ignorance of one own fouls, their immortal filialis withimple which are derived from that fountain-fpirie. This is the mifery of men, that forthe do they once feriously reflect upon their own frides, or think what immortal fouls is within them, and what affinity thefe have to the fountain of all spirits or therefore, do men balely throw down themselves to the latisfaction of the lufts of the Now indeed, this is the very beginning of Christianity, to reduce men from these baser thoughts and imployments, to the confideration of their immortal fouls within: And Q! how will a Christian blust to behold himself in that light to the the very image of a beaft upon his nature, to look on that flavery and bon-degel of his his testes part; college and hynicish pert in him. bis fleth.

Is and did wifely confider the confittation of his nature, from its first divine original, and what a thing the soul is, which is truly, and more properly, bimself, then his body, what excellency is in the soul beyond the body, and so, what preheminency it advanceth a instruction beyond to be self? Mescould not be allowed legislate the way obtained possession will suppose the transfer the possession will suppose the manifest and setting and command the body, that stop is but the manifest and setting and of man, that there is inothing the proper and peculiar good of man, that their which adorns and restifies the spirit; that all these external things which mens senses are carried as any with so much violence, do not better minus, such a princip, and the architecture of basis, that side these things, spins appined, as they do the work at all confist, but its lime higher and more stranscinding good, which beats are not, eighble di, and which may sagisfy the immortal

Verl. 4,5. Epiftle so she Romanes. 121

immortal spirit, and not perish in the using, but live with it el All thefe things, the very natural frame and confitution of man doch convincingly perfuade. Now then, may a foul think within it felf. O how far am I departed from my original? how far degenerated from that noble and royal dignity, that God by the flamp of his image once put upon me ? How is it that I am become a flave and drudge to that befer and brutish part, the fieth? I would have you recire into your own bearts, and ask fuch things at them. Mon being in benour and underfranding not, is even like the bents that perift: Truly we are become like beafts, because we confider not that we are men, and so advanced by creation far above beafts. The not reflecting on the immortal, fpiritual nature of our fouls, buth transformed us, in a manner, into the nature of beaffs, perifhing beafts. Christianity is the very transforming of a beaft into a man. as fin was the deforming of a man into a beaft: This is the proper effect of Christianity, to restore humanity, to elevat it, and purific it from all those defilements and corruptions that were ingreffed and incorporated into it, by the flate of subjection to the flesh; and therefore the Apostle delineats the nature of it unto us, and draws the difference wide, between the natural man, and a Chri-Aisn.

The natures of things are dark and hidden in themselves, but they come to be known to us, by there operations and acting; their inclinations and inflincts are known this way. Grace is cruly a very spiritual thing, and the nature of it lyes high; yet, as Christ could not be bid in the house, neither can grace be hid in the house. it will be known by its working; Christ can better be hid in a house. then in the heart, because, when he is in a heart, he is ingadged to reftore that heart and foul, to its native dignity, and preheminency over the field; and this cannot but cause much diffurbance in the men, for a feafon ; to change governments, to get out utimpers, and to reflore the lawful and righteons owner, to the possession of his right, cannot be done fecretly and rafily, it will there the very foundations of a Kingdom to accomplish it: fo it is here, the reflication of the foul, to the policition of its right anddominion over the flesh, the cashing out of that tyrannous and base usurper, the fieth, cannot be done, except all the man know it, feel it, in a manner be pained with it. Now the patters of Christie dock lay it felf opened to in these two especially, in what it this

and favours, and how it caufeth to walk, life is known especially by effectionand motion: A feeling, thinking, favouring power, is a living power, so a moving, walking power, is a living power, and the are here; the Christian is shortly described by his nature, he is one after the Spirit, not after the flesh, and by the proper characteriffical operations of that nature, first, minding or favouring the things of the Spirit, which comprehends his inward thoughts, affe. ctions, intentions, and cogitations, all his inward senses are exercifed about such objects, and then he is one walking after the Spirit, his motions are in a course of obedience, proceeding from that inward relish or taste, that he hath of the things of God. It is not without very good reason, that the name of a Christian is thus expressed. one after the Spirit, that is his character, that expressed, his nature unto us; whether ye look to the original of Christianity, or the prime subject of it, or the chief end of it, it deserves to be called by this name. The original of it is very high, as high as that eter. nal Spirit, as high as the God of the firits of all flesh. Things are like their original, and some way participat of the nature of their causes; that which is born of the spirit, is spirit, Joh. 3. 6. that which is born of God, who is a Spirit, must be spirit, I Joh, 5. 1: How royal a descent is that, how doth it nobilitat a mans nature? Truly all other degrees of birth among men, are vain imaginary things, that hath no worth at all, but in the fancies of men, they put no real excellency in men. But this is only true nobility, this alone doth extract a man de face vulgi, out of the dregs of the multitude. There is no intrinsick difference between bloods, or natures, but what this makes, this divine birth, this fecond birth; all other differences are but in opinion, this is reality; it puts the image of that bleffed Spirit upon a man. Truly, fuch a creature is not begotten in the womb of any natural cause, of any humane perfustion, or intifing words of mans wildom, of any external mercy, or judgment , no infruction, no perswalion, no allurement, nor afrightment can make you Christians in the Spirit, till the Spirit blow when be pleaseth, and creat you again. It must come from above, that power that can fet your hearts aright, and make them to look ftraight above: .

Christ Jesus came down from Heaven into the earth; and took on our flesh, that so the Almighty Spirit might come down to transform our spirits, and life them up from the earth to the Heaven

We cast the seed into the ground of mens hearts, (and alace, it gets entry but in few fouls, it is scattered rather on the high-way fide, and cannot reach into the arrable ground of the heart) but it can do nothing without the influence of Heaven, except the Spirit beget you again, by that immortal feed of the Word. Therefore we would cease our wondering, that all the means of Gods Word, and Works do not beget moe true Christians; I do rather wonder that any of Adams wretched posterity should be begotten again, and advanced to so high a dignity, to be born of the Spirit. Othat Christians would mind their original, and wonder at it, and study to be like it! If you believe and consider, that your descent is from that uncreated Spirit, how powerful might that be to conform you more and more to him, and to transform more and more of your flesh, into spirit? There is nothing will raise up the spirits of the children of Princes more, then to know their royal birth and dignity; how should the consideration of this make your spirits suitable to your flate or fortunes, (as we use to say?) You would labour to raile them up to that hight of your original, and to walk worthy of that high calling. Other we could learn that infruction from it, which Paul gives, 1 Cor. 1. 30,31. But of him are ye in Christ, therefore let bim that glorieth, glory in the Lord: Truly, a foul possessed with the meditation of this royal descent from God, could not polfibly glory in these inglorious baser things, in which men glory, and could not contain or reftrain gloristion and boafting in him. The glory of many is their shame, because its their lin, of which they should be assumed; but suppose that in which men glory, be not shame in it self, as the lawful things of this present world, yet certainly it is a great shame for a Christian to glory in them, or effect the better of himself for them. If this were minded alwayes, that we are of God, born of God, what power do ye think temptations, or folifiations to fin, would have over us? he that is born of God finneth not, be keepeth bimfelf, and the wicked one toucheth bim note 1 70h. 5. 18, 19. Truly this confideration imprinted in the heart. would elevateus above all these baser periwasions of the flesh, this would make in losthfome and despicable, as the greatest indignity we could do to our own natures; The firength and advantage of fin, is to make us forget what we are, whom we have relation unto, to drink us drunk mith the puddle of the world, or then with our own jealousies and suspicions, that we may forget our birth

and fines, and to be enciced to any ching. If you would have, wherewith to beat back, all the fiery durts of the devil, take the fixed of this fatth, and perfusion, how would it filence temptations? Shall I who am born of the Spirit? Shall I who am of God in Christ, abase my felf to such unworthy and bate things? Shall I dishonour my father, and disgrace

my felf?

Thes Christianies its chief residence, its royal feat is in the Spirit of a man, and to he he is one after the Spirit. Be ye rememed in the fperit of your minds, Esh. 4. 23. As it is of a high thescent, so it must have the highest and most henourable lodging in all the Creation, that is, the spirit of a man, without this there is no room effe fie for it, and fuitable to it, in this lower world; My fon give me thine heart faith wildom, Pra. 23, 26. It eares for nothing befides, if it get not the heart, the inmost Cabinet of the imperial City of this tile of Man, for one of it are the iffnes of life, that flow into all the members. Do not think that grace will lodge one night in your outward man, that you can put on Christianity upon your countenance or convertation without ; except you admit it into your fouls, it can have no fultable incertainment there slope, its of a fpiritual metere, and it must have a spirit to abide in. Every thing is best preserved and entertained by things suitable to its nature; such do incorporat together, and inbosome one with another, whereas things keep a greater diffance with things different in nature ; a flame will die out among cold flories, without ovlice matter. This heavenly fire that is descended into the world, can have nothing earthly to feed upon, it thus die out, except it get into the immercal fpirit, and then furnish (to fpeak fo) perpetual nousidement to it, till at length all the spirit be fet on flame, and chaned, as it were, fined that heavenly fulfilince, to mount up above, rom where it came. Do not think, my beloved, to superinduce arms Religion upon your out-fide, and within to be as rotten fepalalres : You must either open your hearts to Christ, or else he will set shide with you; fuch a noble guest will not flay in the suburbs of the City, if you take him not into the Palace, and truly the paless of our hearts is too unworthy for fuch a worthy gueff, it hath in so desiled by sin; both vile iric? but if you would let him ter, to would well it, and classic it for bimiels,

Will you mon then the character of a Chillian? he is one much

within, he hath retired into his own thirit, to know how tegen with it, and he finds all fo difordered and confused, will so unserted, that he gets fo much bufiness to do at home, so he gets no leafure to come much abroad again. It is the milery of men, that they are wholly without, carried into external things sale, and this is the very character of a beat, that it cannot reflect hiwardly upon it felf, but is wholly spent on things that are presented to the outward Senies. There is nothing in which man are must effimilated to beaths, then this, that we do not speak in our felires, or return in to our own balams, but are wholly occupyed about the things that are wichout us, and thus it farm with us as with the him that is buffe in ill other mens matters, and never thinks of his own, his effete muft needs ruin all his affairs muftbe out of course. Truly while we are immerfed and drowned in external things, our fouls are periffring, our inward effate is washing away, all our own affairs, that can only and properly be called ours, are diferdered and jumbled. Therefore Christianity doth first of all recall the wandering and vain spirit of man in to it felf, as that exhortation is, Pfol. 4. 9. to commune with bir own beart, to make a diligent fearth of his own affairs, and Othow doth he find all one of course, as a gurden neglected, all overgrowen; as a bense not inhabited, all dropping through; in a word, wholly ruinous, through intolerable negligence. It was the first turn of the Prodigal, so return to himlelf, be same to himfelf, Luke 15, 17. Truly in is not only an aversion from God, but it is an estrangement from our felves, from our fouls, from our own happinels, its a maches that takes away the use of reason, and consideration of our ownfelves. But grace is a convertion, not only to God, but to our felves, it bringesh a man home to his heart, maketh him fober again, who was betide himself; Hence that phrase, s King. 8. 47. When they fall turn to their own bearts, und return : It is the most laborious vanity, or the vainest labour to compass heaven and earth, to be to bufied abroad, to know other things, and then to know and confider nothing of that, which of all things most nearly concorns us, our felves what shall it profice a man, if he gain the whole world and lofe his foul; for that is hinefelf; And what fhell it profic, to know all, and not know his foul to be every where, but where he ought to be. Well, a Christien is one called home from vein, impertinent diversions, one that is accupyed most about his foul and fairit, how to have all the diforders he finds himful orderd, all

thefe differences cured, all thefe defilements washed, this is the bufinels be is about in this world, to wash his beart from wickedness, Ter de la To cleanle even vain choughes, and thut up from thet ordinary cepair, his own heart si he is about the inclofing it to bea garden to the welbeloved so being forth fweet fruits he is about the renewing of it, the silorning of it with the new man, against that day of our Bridegrooms appearing, and bringing him up to celebrate the marriage. Though he be in the flesh, yet he is most taken up with big Sainite how to have it restored to that primitive beauty and excellency, the Image of God in it; how to be cleathed with bumility sandte Dut on the ornament of a meek and quiet Birit. that, he accounts his beauty; how to rule his own spirit, that he accounts only true fortitude, and thinks it a greater vaffalage and vifory to overcome himself, then his enemy; and esteems it the nobleft revenge, not to be like to other men that wrong him; he is occupyed about the highest gain and advantage, viz, to save his spirit and foul, and accounts all lois, to this, to bring Jefus Christ into the heart; that is the jewel he digs for, and efteems all dung, in comparison of it. If you be Christians after the Spirit, no doubt you are busied this way about your spirits. For others, they are busied about the flesh, to make provision for its lusts; and there needs no other mark to know them by. Ales! poor fouls, that you have never yet adversed, that you have spirits, immortal beings within you, which must survive this dust, this corruptible flesh: What will you do when you cannot have field to care for? when your spirits can have nothing to be carried forth into but must eterternally dwell within the bosome of an evil conscience, and be tormented with that worm, the bitter remembrance of the neglect of your spiries, and utter estrangement from them, while you were in the body? then you must be confined within your own evil consciences, and be imprisoned there for ever, because while yet there was sime and feafon, you were alwayes abroad, and every where, but within your own hearts and consciences, and is not that a just recompence.

Then again, as Christianity descends from the Father of spirits, into the spirit of a man, to lodge there for a while, it doth as length bring up the spirit of a man, and unites it to that eternal Spirit, and so, as the Original was high and divine, the end is high too. It illues out of that sountain, and returns with the heart of

men.

man, to imbosome it self in that again. And truly, this is the great excellency of true Religion above, all these things you are bufied about, that it elevats the fpirit of a min to God, that it will never reft, till it have carried it above to the fountain-spirit. Our fpirits are sparks, and chips, (to speak so with reverence) of that divine beeing, but now they are wholly immerfed, and funk into the fleft, and into the earth, by fin, till grace come down and renew them, and extract them out of that dung-hill, and purifie them, and then they are, as in a flate of violence, alwife firiting to mount upwards, till they be embodied, or rather inspirited (To to speak) in that Original spirit, till they be wholly united to their own element, the Divine Nature. You know Christs Prave er, Job 17. that they may be one, as we are one, I in them, and they in me, that they may may be made perfett in one, W. 22,23. then fpirits have attained their perfection, then will they reft from their labours, when they are one with him; this is the only Center of [pirits, in which they can reft immoveable. You find all the defires and affections of the Saints, are, as fo many breathings upward. pantings after union with him, and longings to be intimatly prefent with the Lord y therefore, a Christian is one after the spirit ground ing to be all frient, to have the earthly house of this vabernacle diffolved, and to be cloathed upon with that house from heaven: He knows with Paul, that he is not at bome, though he be at home in in the body, because the body is that which separats from the Lord. which partition will, he would willingly have taken downg that his frier might be at home prefent was habe Lordy & Coribin. de Who knoweth (fairth Solomon) the Spirit of a man that a fcende apa ward, and the fpirit of the beaft that goeth downward to the earths Eccles. 3. 21. Truly, the natural motion of mane fpirite should be to afcend upward to God who gave it: When this frail and broken Veffel of the body is diffolved into the Elements at the higher and purer nature that lodged within it, should flew upraints to Heaven; even as the spirit of the beate, being but the prime and finer part of the body, not different in nature from the earth. naturally falls down to the earth with the body, and is diffolved into the Elements. But I think, the confideration of that woful diforder, that fin hath brought into the world, that all things in man are fo degenerated, and become bruising both his affections and his conversation, that carnal and fensual lufts, have the whole dominion 13

minion over men , Ifay, the ferious and earnest view of this. mighe make a man suspect and call in question, whether or not there be any difference between men and beafts, whether or not there be any spirit in the one, of an higher nature then in the other. Truly, it would halt perswade, that there is no immortal spirit in man, elle how could he be such a beast, all his time, ferwing diverse tults. Can it be possible, might one think, that there is any (pirit in men, that can alcend to heaven, when there is no mocion thicher, to be observed among men? I beseech you, consider this, the fpirit must either afcend or descend, when it goes out of the body, as now in affection and endeavour it ascends or descends while it is in the body; there is an indispensible connexion beeween these, what way soever the spirit aims, at which way soever it turns and direct its flight, thither it shall be confirmed to go ecemelly. Do you think, my Beloved, while you are in the body, to bow down your felves to the Earth, to descend unto the service of the fieth all your time, never once feriously to rise up in the confideration of exernity, or lift up your heads above temporal and earthly things, and yet in the close to ascend unto Heaven? No. no, donot deceive your felves, you must go forward, this life and eternity makes one firaight line, either of afcent or descent, of happiness or milery, and fince you have bowed down alwayes. while in the body, there is no riling up after it, forward you must go, and that is downward to that element, which you transform. ed your spirits into, that is the earth, or below the earth, to bell your foints bath most afficier with thefe, and down they must go, as a flore to the earth. But if you would defire to have your spirits estending up to heaven, when they are let out of this prison, the body, take beed which way they turn, bend, and firive, while here in the body: If your fleuglings be to be upward at God , if you have discovered, that blefledness is in him, and if this be the predominent of your spirit, that carries it appeard in defires and endeavours; and curre it off the bale fludy of fatisfying the fleth. and the base love of the world, if thy foul be mounting aloft, on these wings of body defines of a better life, then can be found in any thing below, certainly the motion of thy spirit will be in a freight line apward; when thou leaves thy duft to the earth, Antale water to early that Garie to that botome of Christ, where it looged

longed and liked most to be; but devils do arrend the souls of most part of men, to thrust them down below the earth, because they did still bend down to the earth.

SERMON XVII.

Rom. 8. 5. For they that are after the flesh, do mind the things of the flesh, &c.

Hough fin hath taken up the principal and inmost Cabinet of the heart of man, though it hash fixed its Imperial Throne in the spirit of man, and makes use of all the powers and faculties in the foul to accomplish its accurfed desires, and fulfill its boundless lufts, yet it is not without good reason, expressed in Scripture ordinarily under the name of flesh, and a body of death, and men dead in sins are said to be yet in the reason is, partly because this was the rise of mans first ruine, or the chiefest ingredient in his first fin, his hearkning to the suggestions of his stell, against the clear light and knowledge of his spirit. The Apple was beautiful to look on; and sweet to the tafte, and this engaged man : thus the voluntary debalement and lubjection of the foirit. Twhich was breathed in of God,) unto the service of that dust which God had appointed to ferve it, bath turned into a necessary flavery, fo that the flesh being put in the Throne, cannot be cast out; and this is the righteous judgment of God upon man, that he that would not ferve fo good and fo high a Lord, should be made a drudge and flave to the very dregs of the Creation. Partly again, because the flesh bath in it the feeds of the most part of these evil fruits which abound in the world; the most part of our corruptions have either their rise or their increase from the fielh; the most part of the evils of men are either conceived in the flesh, or brought forth by it, by the ministry and help of our degenerat spirits. And truly this is it that makes our returning to God fo hard and difficult a work, because we are in the figh, which is like stubble, disposed to conceive flame upon any sparkle of a temptation; there are so

many dispositions and inclinations in the body fince our fall, that are as powerful to carry us to excess and inordinatness in affection or conversation, as the natural inftincts of beafts do drive them on to their own proper operations. You know, the fielh is often times the greatest impediment that the spirit hath, because of its lumpilhnels, and earthly quality; how willing would the spirit be, how nimble and active in the wayes of obedience, if it were not retarded, dulled, and clogged with the heavy lump of our flesh? The Birit indeed is willing, but the flesh is weak, faith Christ, Matth. 262 41. Truly I think the great remissions, negligence, weakness, fainting of Christians in their race of Christianity, ariseth ordinarily from this weight that is carried about with them, that it must be some extraordinary impulse of a higher spirit, to drive us on without wearving. And because of this indisposition of the flesh, we are not able to bear much of Gods presence in this life, (it would certainly confound mortality, if so much were let out of it as is in Heaven) no more then a weak eye can endure to behold the Sun in its brightness. And then the flesh, as it is the greatest retardment in good, it is the greatest incitement to evil, it is a bosomeenemy, that betrays us to Satan, it is near us, and connatural to us, and this is the great advantage Satan hath of a Christian, he hath a friend within every Christian, that betrays him often : You know the most part of temptations from without, could have no fuch force or strength against us, if there were not some predispofition in the flesh, some seeds of that evil within, if they were not presented with some suitableness to our senses, and they being once engaged on Satans fide, they eafily draw the whole man with them. under a falle colour and pretence of friendship; therefore they are faid to war against the foul, 1 Pet. 2. 11. And they are said easily to beset us, Heb. 12. 1. Truly it is no wonder that the enemy form our City, when the out-works, yes, the very Ports of the City are possessed by traitors; no wonder Satan approach near the walls, with his temptations, when our fenfes, our fleshly part, is fo apt to receive him, and ready to entertain all objects, without difference, that are fuitable to affect them.

You see then how much power the flesh hath in man, so that it is no wonder that every natural man hath this denomination, one after the flesh, one carnal, from the predomining part, though the worst part. Every man by nature, till a higher birth come, may

be called all flesh, all sashioned and composed of the flesh, and after the flesh, even his spirit and mind fleshly and earthly, sunk into the Resh, and transformed into a bruitish quality or nature. Now the great purpose of the Gospel is, to bring alongs a deliverer unto your spirits, for the releasing and unfettering of them from the chains of fleshly lusts. This is the very work of Christianity, to give liberty to the captive fouls of men, and the opening of the prison to them that are bound, Ifai. 63. 1. The fouls of men are chained with their own fleshly lufts, and if at any time they can break these groffer chains, as some finer spirits have escaped out of the vilest dungeon of the flesh, and cast off these heavier chains that bind the most part of men; yet wholly escape they cannot: There be higher and lower rooms of this prison, there are some more gross, some more subtile cords and bands of the flesh; and whatsoever it be that holds a man bound, or in what soever house he be imprisoned, its not much matter, fince really he is bound, and his liberty restrained. Ha Chain of Gold bind as fast as a Chain of Iron, there is no real difference, except that mockery is added unto it, when a man is detained in a Golden Prison, with Golden Chains. Though some men, I say, escape the groffer pollutions of the flesh, yet they are fettered within some narrow, scant, and but imaginary good things, they cannot go without the compass of those; every man is confined by nature within the circle of his own narrow bosome, or if he expatiat into the field of the world; yet how narrow, how limited are all created objects, for the infinit defires of the foul, whether it tend to the enjoyment of other creatures, or to the possession of some imaginary excellency in a mans self, how straitned are they? how imprisoned in all that compass? There is no true liberty can be found there. Though some, may be, difingaged from baser lusts, and the common vain imployments of men, yet far they cannot go, they do but ingage more with themselves, the love and estimation of themselves, without that compass they cannot possibly go, whether from another principle, or to another end; and, O! how little bounds is within any created breaft for the immortal spirit, that is so vast and expatiating in its defires, to dwell in?

But here is the persect redemption that is in Jesus Christ, when he comes into the soul, he unsetters and releases it, not only of the grosser lusts of the siesh, but even of these subtile invisible bands

bands of self-love, self-seeking, of all scant, narrow, and particular objects, and sets it at liberty, to expatiat in that universal good, the infinite sulness of God, and grace which is in Christ Jesus: And hence a Christian is called one after the Spirit, that is, whose spirit is rid and delivered from that natural bondage and slavery to the creatures, and is espoused, at least in affection and

endeavour, to the all-sufficient and self-sufficient God-

We told you that this new nature of a Christian shews it felf in affection and motion, in minding and walking; both are figns of life, and the proper actions of it. As the natural man is easily known by what he minds and favoure, and what way he walks, so is the spiritual man: Minding, or favouring, comprehends, no doubt. all the inward acts of the foul, all the imaginations, cogitations, thoughts, affections, defires and purpofes of the foul : to expresse it thortly, there is a concurrence of thefe two, cogitation and affection; the understanding and the will in this business. The natural man knoweth not the things of the Spirit, fo he cannot tafte or relish them, fince he doth not know them, I Cor. 2. 14. How can they believe on him whom they have not heard ? but far more, how can men love and defire that which they do not know? Though it be hard to convince some that they know not God, nor the things of the Spirit, because they have some form of knowledge, and seem to understand, and can discourse in Religion; yet I wonder that the most part of men, whose ignorance is written in their forehead, with such palpable characters, should have so much difficulty to take with this challenge. I am fure, many that perswade themfelves of Heaven, are yet thut up in that dungeon of natural blindnels, and darknels of mind, and that fo gross and thick darknels. that it is not possible to make them conceive any notion of spiritual things; the common twilight of nature is almost exinguished, and little or nothing increased by their education in the visible Church. How can you prize and efteem Jefus Chrift, of whom you know nothing but the bare name? How can you favour Heaven. when you have never admitted one ferious thought of the life to come? O that ye could be perswaded that the grace of God is inconfishent with such gross ignorance, as is the generality of you; truly grace is a light shining in the soul, that opens the eyes to see that light that furrounds us in the Gospel. But will you consider, beloved, how ready you are to receive other things of no moment,

how your memories can retain them, and your understandings receive other purpoles very perplexed and laborious, but for the knowledge of your fin and milery, or of that bleffed remedy shewed in the Gospel, we cannot make you capable of sew questions about them; and if you learn the words by heart, (as ye infe to fpeak) yet alace, the matter and thing it felf, is not in the heart or mind, you have nothing but words, as appears; if we ask about that fame matter in other words and terms, it is as dark and new to you, as if you had never heard it. I befeech you confider, if you do not then mind the things of the fielh most, when you are not only most capable to know thefe things that concernithis life at but most ready to entertain such thoughts. You have no difficulty to mind the world whole weeks and years, but you can never find leafure or time to mind the life to come, and yet vainly you fay, you mind it alwayes. I befeech you, how do you mind God, and the things of God; when if ye will but recollect your thoughts; and gather the lum of them, you will not find one ferious advited thought of him or his matters in a whole week? I profes, I wonder how to many can inforce upon themselves a perswession that God is alwayes in their heart, I think it is the hight of delusion; I am fure he is not in one of ten thousand thoughts, that travel, walk, lodge and dwell in the fouls of men, and yet they will needs bear upon themselves that they alwayes mind him. I am fure most of you cannot lay that ever you thut the doors of your hearts upon other vain objects, that you might retire to fecret meditation on God, or conference with him; and I am as fure that many men have God oftner in their mouths, by oaths and blasphemies, and irreverent speaking, and taking his holy Name in vain, then in their minds, prayers, or praises, or any holy meditations of him: Are you not as unwilling to fix your minds upon any fad folemrehoughts of Gods Juffice, of hell, of heaven, of fin or milery, of death, as boys whose heads are full of play, are loath to go to their books. Doth not your practice in this fpeak, with these wicked men, 70b 21. 14. Depart from us, we defire not the knowledge of the Almighty. How conftrained areall your thoughts of Religion? they are intertained as these whom you would not desire to come again. But how imponfirained, how free are all other thoughts? our minds can roave wholedays about vanity, about fancies, dreams, nothings; but you wither like to admit nor retain the knowledge of God in your mind, Rom, 1.28. Do you not intertain any ferious weighas hot coals in your bosome? how glad are you to get any diverfion to other things? how willing to shun them, or cast them out?
but if it be any temporal thing, any thing relating to this sless,
your thoughts, come treely off, are steady and fixed as long as you
please, your minds can eravel through all the ends of the earth to
bring in some sancy of gain or advantage, or to steal by precious
time, and that without wearying. Now all these things considered,
my beloved, are you not carnal? I speak to the most of you, are
you not these who are born of the sless, time you mind nothing seriously, resolutely, constantly, and willingly, but the things of the
sless, and the things of this life? O! it is no light matter to be
born of the sless, if you continue so, you are ordained for corruption, for death; to be carnally minded is death, vers. 6. of this

Chap.

But I am perswaded better things of some of you, that the true light of God hath shined into your hearts, and revealed more excellent things unto you, then thele perishing fleshly things : Heavenly, substantiall, and eternal things in the Gospel, which you account only worthy of the fixed and continued meditation of your spirits. I am sure you perceive another beauty and excellency in these things, then the world doth, because the Spirit hath revealed them unto you. It is true that your minds are yet much darkned in the apprehension of spiritual things, they are not so willing to receive them, nor fo ready to retain them; as you defire, they are very unfetled and unfludy in the meditations of spiritual things. and there are innumerable thoughts of other things that pass through your hearts, like common Inns, uncontrolled, at their pleasure; all this is true, but I am fure it is the grief of your fouls that your hearts are not fo fixed and fablished, as the excellency of these spiritual things require: I know it will be the aim and real indeavour of any fpiritual heart, to be shutting up all the entries and doors of the mind, that vain thoughts enter not, yet enter they will, there are so many porches to enter in at, and our narrow spirits cannot watch at all, every sense will let in objects, and imagination it self will be active in framing them, and presenting them; but yet the indeavour of a Christian will be, not to let them lodge long within, Fer. 4. 14. If they come in unawars, he will labour to make a diversion to a better purpose, and so still it holds good, that the current

current and course of a Christians thoughts and cogitations are upon the things of the Spirit, how to get his own heart washed and clean-sted, how to be more holy and conformed to Christ, how to be at peace with God, and keep that peace unbroken, how to walk in obedience to God, and in duty towards men, how to forsake himself, and withall, to deny himself in all these; I say, his most serious and solemn thoughts are about these things, his resolved and advised thoughts run most on this strain, though it be true, that whether he will or not, other vain and impertinent, or not so concerning thoughts, will passe more lightly, and too frequently through his heart.

The other thing in which this spiritual life doth appear, is, the current of the affections, or that relish and tafte of the sweetness of the things of the Spirit, flowing from the apprehension of them in the mind, When the light is discovered indeed, (and O ! it is a pleasant thing for the eye to behold it, as Solomon speaks) then the spirit hath found an object suitable to its nature, and so it relisheth and delighteth in it : Therefore the word is not simple minding, or thinking, but favouring, thinking with affection upon them, talting and feeding upon the knowledge of them; it is a minding of them with care and delight, with earneffnels, wear, O tafte and fee how good the Lord is, Pial. 34. 8. Some things cannot be indeed known but by some sense, you cannot make a blind man apprehend what light is, till he fee it, a deaf man cannot form a notion of founds in his mind, except he once heard them, neither can a man understand the sweetnesse of honey, but by tasting it. Truly spiritual things are of that nature, there is some hidden vertue and excellency in them, which is not obvious to every man that hath bare knowledge of the letter, there is a spirit and life in them. that cannot be transmitted into your ears with the found of words. or infused into ink and paper; its only the infiration of the Almighty can inspire this sensible preception, and reall taste of spiritual things; some powders do not smell till they be beaten, truly till these truths be well powdered and beaten small by meditation, they cannot smell so fragrantly to the spirit; As meats do not nourish till they be chewed and digefted, fo spiritual things do not relish to a foul, nor can they truly feed the foul, till they be chewed and digefted into the heart, by ferious and earnest confideration; this is that which makes these same truths to be someway, not the fame:

fame; these very principles of Religion received and confessed by all, to be lively in one; and dead in another; it is the living consideration of living truth, the application of truth to the heart, that makes it lively in one, whereas others keep it only beside them in a corner of their minds, or in a book, in the corner of the house; the same meat is laid to you all, the most part look on it, others contemplat it, and exercise only their understandings about it, but there are some who take it, and find sweetness in it, who digest it by meditation and solemn avocation of their hearts from the things

of the world, and therefore some are fed, some are flarved.

Need we to enlarge much upon this subject? Is it not too too palpable that many who fill up our Churches, are in the flesh, because they do mind and savour only the things of the flesh, and not of the fpirit ? Will you feriously fearch your hearts, ask what relithes most with them ? Can you fay, that it is the Kingdom of God, or the righteonfness thereof? Or, is not rather thele other things of food and raiment, and firchlike, that have no extent beyoud this hattow fpan of time ? I am perfeaded the hearts of many caffe no livernels in Religion, elfe they would fix more upon it, and purfue it more earnestly. Are not the things of another world. the great things of the Gospel, counted all strange things, Hos. 8. 12. As things that you have not much to do with? Do you not let the Officers of Jesus Christ, all the sweet invitations of the Golpel, paffe by, as ftrangers, and as if ye were unconcerned in them? What taffe have they more then the white of an egg? How unlavoury a discourse or thought to a carnall heart is it, to speak of subduing the lifts of the flesh, of dying to the world, of the world to come! Who findeth their hearts inwardly stirred, upon the proposal of lesus Christ? But if any matter of petty gain were proffered, O? how would men fiften with both their ears ? How beautiful in the eyes of the coverous mind is any gain and advantige, the found of money is sweeter to him then this bleffed found of peace and falvation? How sweet is pleasure to the voluptuous? What fuitablenesse and conveniency is apprehended in these perishing things? but flow fittle moment or weight is conceived and believed to be in things eternal? O how subfrantial do things vifible feetil to men, and how criffling do other things invisible appear ? But for you whole eyes are opened, to you Christ is precious, to you the things of the Spirit are beautiful, and all your grief is,

Verf. 5,6. Epiftle to the Romanes.

137

that you cannot affect them according to their worth, or love them according to their beauty. I fay, some there are, who do fee a substance and subsistance only in things not feen, Heb. 11. 1. And for things that are seen and visible in this world, they do account them shadows only in comparison of things invisible. world apprehend no realities, but in what they fee, but a Christian apprehends no folide reality in that he fees, but only in that he fees not, and therefore, as in his judgment he looks upon the one as a shadow, the other as a substance, so he labours to proportion and conform his affection to a fuitable intertainment of them; to give a shadow or show of affection to the things of this life, but the marrow and substance of his heart to the things invisible of another life: Thus the Apostle, 1 Gor. 7. 29. &c. Rejoycing, as if we rejoyced not, enjoying, as if we possessed not, using, as if we used not, half acts for half objects, if we give our whole spirits, the strength of our fouls and minds to them, we are as foolish as he that firikes with all his strength at the air, or a feather; there is no solidity or reality in these things, able to bottom much estimation or essection, only mind them, and use them as in the by, as in passing through towards your Countrey.

SERMON XVIII.

Rom. 8. 5, 6. For they that are after the flesh, do mind, &c. For to be carnally minded, is death: but to be spiritually minminded, is life and peace.

Here are many differences among men in this world, that as to outward appearance, are great and wide, and indeed they are so eagerly pursued, and seriously minded by men, as if they were great and momentous. You see what a strife and contention there is among men, how to be extracted out of the dregs of the multitude, and set a little higher in dignity and degree then they:

they a how do men affect to be honourable above the base? how do they feek to be rich, and hate poverty? Thefe differences of poor and rich, high and low, noble and ignoble, learned and unlearned; the thoughts of men are wholly taken up with: But there is one great difference, that is most in Gods eye, and is both subflantial and eternal, and so infinitely surpasseth all these differences that the minds of men most run out upon; and it is here, the great difference between flesh and firit, and them that are after the fleth, and them that are after the firit. This is of all other, mott considerable, because widest, and durablest. I say, it is the widest of all, for all others put no great difference between men. as men, they do reach the peculiar excellency of a man, that is, the true and proper good of his spiritual and immortal part; they are fuch as befalls alike, to good and bad, and fo cannot have either much good, or much evil in them. I have feen folly fet in great dignity, and Princes walking on foot, Ecclef. 10. 6, 7. Then certainly, such titles of honour and dignity, such places of eminency. erected above the multitude, have little or nothing worth the spirit of a man in them, seeing a fool, a wicked man, is as capable of them, as a wife man, or a man of a princely spirit; and to of all others, they do not elevat a man, as a man, above others. A poor, unlearned, mean man, may have more real excellency in him, then a rich, learned, and great person : But this draws a substantial and vast difference indeed, such as is between flesh and firit. fuch as is between men and beafts. You know what preheminency, a man hath over a beaft, there is no fuch wide distance among the fons of men, as between the lowest and meanest man, and the chiefeft beaft; There is a firit in man, faith, Elibu, Job. 32, 8. An immortal, eternal substance, of a far higher nature and comprehension. You know what excellency is in the spirit beyond the flesh, such as is in heaven beyond the earth, for the one is breathed from Heaven, and the other is taken out of the dust of the earth; the one is corruptible, yes corruption it felf, the other incorruptible. How swift and nimble are the motions of the Spirit, from the one end of Heaven to the other? How can it compaffe the earth in a moment? Do but look, and fee what a hudge difference is between a beautiful living body, and the same when its a dead carcals, rotten and corrupted ? It is the spirit dwelling within, that makes the odds, that makes it active, beautiful, and comely s

comely; but in the removal of the spirit, it becometh a piece of

the most defiled, and loathsome dust in the world.

Now. I fay, fuch a vaft and wide difference there is between a true Christian, and a natural man, even taking him in with all his common indowments and excellencies; the one is a man, the other a beaft, the one is after the fleft, the other after the firit. It is the ordinary compellation of the Holy Ghoft, man being in honour, and understanding not, is like the beafts that perift, Pial. 49.20. and Pfal. 94. 8. Understand ye bruitish among the people, &c. and Plal. 92, 6. The bruitish man understands not this : And Eccles. 2.18. That they themselves may know that they are but beasts. you find the Lord often turning to beafts, to insensible creatures. thereby to reprove the folly and madness of men, Ifa. 1.2. and fer. Man hath two parts in him, by which he hath affinity to the two most distant natures, he stands in the midle, between Angels and beafts; in his spirit he riseth up to an Angelick dignity, and in his body he falls down to a bruitish condition. Now which of these hath the preheminency, that he is? If the spirit be indeed elevated above all fenfual and earthly things, to the life of Angels, that is, to communion with God, then a man is one after the Spirit. an Angel incarnat, an Angel dwelling in flesh; but if his spirit throw it felf down to the service of the fielh, minding and savouring only things fentual and visible, then indeed a man puts off humanity, and hath affociated himself to beafts, to be as one of them. And indeed, a man made thus like a beaft, is worfe then a beaft. because he ought to be far better : it is no disparagement to a beaft to mind only the fiesh, but it is the greatest abasement of a man, that which draws him down from that higher station God had fet him into, to the lowest station, that of beasts; and truly a Nebuchadnezzar among beafts, is the greatest beaft of all, far more bruitish then any beast. Now such is every man by nature, that which is born of the flesh, is flesh, even man, as he comes out of the womb, is degenerated, and fallen down into this bruitish estate. to mind, to favour, to relish nothing, but what relates to this fleshly or temporal being. The utmost sphear, and comprehension of man, is now of no larger extent then this visible world, and this present life : He is blind, and feetb not far off, 2 Pet. 1. 9. Truly, fuch is every man by nature; whereas the proper native sphear of the spirits motion, and comprehension, is as large, as its endurance, that

that is, as long as eternity, and as broad as to reach the infinitness of God, the God of all spirits, now through the slavery and bondage of mens spirite, to their fielh, its contracted into as narrow bounds, as this poor life in the flesh; he that ought to look beyond time, as far as eternity, and bath an immortal fpirit given for that end, he is now half blind, the eye of the mind is so overclouded with lufts and passions, that it cannot see far off, not so far so to the morrowafter death, not fo far as to the entry of eterni-And truly, if you compare the context, you will find, that who foever doth not give all diligence to add to faith, vertue, to vertue, knowledge, to knowledge, temperance, to temperance, patience, and to patience, godliness, &c. He that is not exercised and imployed about this fludy, how to adorn his (pirit with thefe graces, how to have a victory over himself and the world, and in respect of thele, accounts all things, belide, indifferent, fuch a man is blind, and feeth not far off; he hath not gotten the light of eternity, he bath not taken up that everlasting endurance, elle he could not spend his time upon the provision for the lufts of the flesh, but he behoved to by fuch a good foundation for the time to come, as is here mentioned: If he isw afar off, he could not but make acquaintance with those courtiers of Heaven, which will minister an entrance into that everlasting Kingdom. But truly, while this is not your fludy, you have no purpole for Heaven, you fee nothing but what is just before your eye, and almost concheth it, and so you savour and mind only what you fee.

Is not this then a wide difference between the children of this world, and the children of God? Is it not very substantial, all others are circumstantial in respect of this, this only puts a real difference in that which is best in men, viz. their spirits? The excellency of nature, is known by their affections and motions, so are these here; the spiritual man savours spiritual things, the carnal man carnal things; every thing sympathizes with that which is like itself, and is ready to incorporat into it: things are nourished and preserved by things like themselves. You see the Swine embraces the dung-hill, that shink is only a savoury smell to them, because its suitable to their nature; but a man-hath a more excellent taste and smell, and he savours siner and sweeter things: Truly it cannot choose, but that it must be a nature more swinish, or bruitish then a swine, that can relish and savour such silthy abominable works

lured:

of the field, as abound amongst some of you. The works of the field ere manifeft, Gal. 9.19. and indeed they are minifest upon you. 10ed in the very day time-out-facing the very light of the Golpel, you may read them, and fee if they be not too manifest in you. Now, what a base nature, what abomimble and bruicish spirits must possesse men, that they apprehend a (weetnesse and fregrancy in their corrupt and flinking works of the old man? O how bafe a fcent is it to fmell and favour nothing but this prefene world, and fatisfaction to your fenfes? Truly your foent and fmell, your retifh and take, argues your base degenerat and bruitish netures ; that you are on the worst side of this division, after the stelle. But slace, it is not possible to persuade you that there is no incerness; no fragrancy. nothing but corruption and doctennesse, factual comes out of Senulchres opened, in all thefe works of the fieth, till once a new fairit be put in you, and your natures changed no more then you can by eloquence, perswade a sick man, whose palter is possessed with a vitiated bitter humour, that fuch things assure fuitable to his vitiated tafte are indeed bitter, or make a finine to believe that the dunghill is flinking and unplessant. Fruly is is as impossible so make the multitude of men to apprehend, to relift or favour any bitterness or loathfomnesse in the wayes and courses they follow, or any fweetness and fragrancy in the wayes of Godlineste, cill once your castes be rectified, your fririts be cransformed and renewed

And indeed, when once the spirit is renewed, and dispossessed of that malignant humour of corruption, and fleshly effection, that did prefene all things, contrary to what they are, then it is like a healthful and wholfome pallar, that taftes all things as they are, and finds bitter bitter, and sweet sweet; or like a found eye, that beholds things just as they are, both in colour, quantity, and di-Hance: Then the foul favours the fwest fmell of the fruits of the Spirit, vers. 22. Love, joy, peace, long-forfering, meekness, temperance, Sec. these are fragrant and sweet to the foul, and as a sweet perfume, both to the person that hath them, and to others round about him, and to God alfo; thefe caft a favour, that allures a foul tofeek them, and being poffessed of them, they can a sweet smell abroad to all that are round about, and even as high as Heaven, a foul that hath these planted in it, and growing out of it, is as a garden inclosed to God. These fruits are both pleasant, and sweet to the foul that eats them, and as the plessantness of the apple, allured man to take it, and fin, so the beauty and sweetnesse of these fruits of the Spirit, draws the spirit of a man after them, he hath found the favour, and feen the beauty, and this allures him to tafte them, and then he invites the welbeloved to come, and tafte alfo. to eat of these fruits with him. We might instance this in many things, a Christian relishes more sweetnesse in temperance, in besting down his body, and bringing it into subjection, in abstaining from fieldly lufts, then a carnal man taftes in the most exquisite pleafures that the world can afford. A Christian he savours a sweetnesse in meeknesse, and long-suffering, he bath more delight inforgiving, and forbearing, and praying for them that wrong him, then a natural man hath in the accomplishing of the most greedy defires of revenge. O what beauty hath gentleneffe, goodneffe, and patience, in his eye? what sweetness is in the love of God to his tafte? How ravishing is the joy of the Holy Ghost? How contenting is that peace that passeth understanding? These are things of the Spirit, that he minds and favours. Know, Christians, that it is to this ye are called, to mind these things most, and to seek them mosts beware left the deceitfulness of fin intife you, through the treacherous and deceitful lufts that are yet living in your members : If you indeed mind thele things, and out of the apprehension of the beauty, and favour of the sweetnesse, and smell of the fragrancy of them. would be content to quite all your corrupt lufts, for to be poffeffed with them, then you are on that bleffed and happy fide of this great and fundamental division of men; you have indeed the priviledge of all others who are not renewed, what ever be your condition in the world, you are of the Spirit; and this is better then to be rich, wife, great, and honourable: God hath not given you such things as the world go mad after, but envy them not, he hath given you better things, more real and subfantial things, that makes you far better, and more excellent.

But then, this difference, as it is the wideft, so it is the durablest, as it is substantial here, so it is perpetual hereaster. When all the other differences between men shall be abolished, this alone shall remain; and therefore you have it in the next werf. to be carnally minded is death, but to be spiritually minded is life and peace. This division that is begun here, shall grow wider for all eternity; there shall be a greater difference after this life, and a more sensible separation: Death and life, eternal death, and eternal life, are the two

fides

fides of this difference, as it shall shortly be stated. When all other degrees, and distances of men, shall be blotted out, and buried in eternal oblivion, there shall no vestige or mark remain, of either wildom, or riches, or honour, or fuch like, but all mankind shall be, as to these outward things, levelled and equalized; this one unicen and neglected difference in the world, shall appear and shine, in that day when the Lord maketh up his jewels, then he will difcern between the righteous and the wicked, between him that fearetb God, and him that feareth him not, Mal. 3. 18. The carnal, and spiritual man, have opposite affections and motions; the spirit of the one is on a journey or walk upward, after the Spirit, and the spirit of the other is on a walk downward, towards the flesh; and the further they go, the further diffant they are : the one shall be taken up, to the company of the spirits of just men made perfect, and to the fellowship of Angels, the other shall be thrown down into the fellowthip and fociety of Devils: and truly it is no wonder it fall fo low, for all its motions in the body was downward, to the fulfilling of Thus, you see the différence will grow wider, the lusts of the flesh. and more sensible, then it is yet, between the godly and ungodly; in this world it doth not so evidently appear, as it will do afterward. As two men, that leave one another, and have their faces on contrary airts, at the beginning the distance and difference is not so great, and so sensible; but wait a little, and the further they go, the further they are distant, and the wider their separation is: Even so, when a Christian begins to break off his way, from the common course of the world, it doth not appear to be so different from it, as to convince himself and others; but if his face be towards Yerusalem above, and his heart thitherward, certainly he will be daily moving further from the world, till the distance be sensible both to himself and others; he will be more and more transformed, and renewed, till at length all be changed. No wonder then, that these two cannot meet together in the end of their course. whose course was so opposite: Though wicked men will defire to die the death of the righteons, yet it is no more possible they can meet in the end, then Hell and Heaven can reconcile together, because they walk to two contrary points,

SERMON XIX.

Rom. 8.6. For to be carnally minded, is death: but to be spiritually minded, is life and peace.

T is true, this time is short, and so short, that scarce can similitudes or comparisons be had to shadow it out unto us; its a dream, a moment, a vapour, a flood, a flower, and whatfoever can be more fading or perishing; and therefore it is not in it self very confiderable, yet in another respect, it is of all things the most precious, and worthy of the deepest attention, and most serious confideration; and that is, because it is linked unto eternity, there is an indiffolvable knot between them, that no power or art can break or loofe. The beginning of eternity, is continuedly united to the end of time; and you know all, the infinit extension of eternity is uniform, it admits of no change in it, from better to worle or worle to better; and therefore the beginning of our eternity, whether it be happiness or misery, is but one perpetuated and eternized moment, so to speak. Seing then we are into the body, and fent unto the world for this end, that we may passe through into an unchangeable eternal effate: Truly, of all things it is most concerning and weighty, what way we choose to this journeys end; feing the time is short, in which we have to walk, and it is uncertain too, we ought, as the Apostle Peter speaks, give all diligence; as long as the day remains, we should drive the harder, lest that exercal night overtake us. The shortness and uncertainty of time, thould confrain us to take the prefent opportunity, and not to let it flip over as we do, feing it is not at all in our hand, either what is post, or what is to come; the one cannot be recalled, the other is not in our power, to call and bring forward, therefore the present moment that God hath given us, should be catched hold on, and redeemed, as the Apostle speaks, Epb. 5. 16. We thould buy it at the dearest rate of pains, and expenses, from all chose vain, impercinent, and trifling divertions, that take it up,

that we may imploy it as it becomes, faitable to eternity that is poffing on. And then as the flioriness of it makes it the grove precious and confiderable, in regard of the end of it, everally : we the scantnesse of a thing increases the rate of it, so that same consideration (hould make all worldly things, that are confined either in their being, or use, within it, to be inconsiderable, as Paul 1 Cor. 7. 29, 30, 31. thews, fring the time is fort, it remaineth, that we should rejoice, as not rejoicing , weep, in not weeping , buy, in if we possessed not; we the world, as not abusing it : Seing all its worth is to be esteemed from the end of it, eternity, never ending; then certainly whatfoever in time doth not reach that end, and hath no connexion with it, we should give it but such intertainment, as a passing bird, that is pleasant to the eye, gets of a beholder, while it is in its flight; the thoreness of the day thould make us double our diligence, and put on the harder in our walk or race, that so we may come in time to our place of reft; and that same should make the paffenger give an overly and passing look to all things that are by the way, and which he must of necessity leave behind him. Seing thefe things then are fo important, let us draw our hearts together to consider what the Lord speaks to us in this word, for in it you have two wayes, and two ends, opposite and contrary wayes and walks, and as contrary ends; the wayes are walking after the fleth . and walking after the Spirit; the ends to which they lead, are death and life. We spoke something of the wayes, and the wide difference that is between them, what excellency is in the one beyond the other; but truly it is hard to perswade you to take off your accuflomed wayes and walks, because your inward sense, and the inclination of your hearts is wholly perverted and corrupted by nature. You know the moving faculty is subordinat in its operations, unto the knowing, feeling, and apprehending-faculties: The locomotive power is given for a Sublidiary and help to the apprehensive and appetitive powers, because things are convenient and disconvenient. good or evil, to the nature of the living creature, are without it ; and it could not by meer knowledge, or defire, or hatred of things, either come in possession of them, or eschew them, therefore God bath given them a faculty of moving themselves to the prosecution and attainment of any apprehended good, or to the eschewing and aversion from any conceived evil. Thus when beafts savour or fruell that food which is fit for them, their specie firs them up

so motion after it; to obtain its blow, life, If this inward fonts be then shines thee are delivintive will be conceived mood. because then are fuitable to this downworkumor or quality that me f. Coffee she contes, and thus, all the motion and walk will be difordered. The truth is, my beloved, our spirits and minds are infected with a portonable humour, flethly pellions and lufts are predominant networks and so in thousthes are in a fewer, their organ being diffempered with a biccos unfergury humoun the pleafanced things feems unfavoury, because nor himble to that predominant humour s even fo it is with you by masure. That which puts all upon motion, is out of course, fince the first diffemper of many your fairies and minds are fleshly and carnal, shey have astrong and deep imprefign of all the lufte that are in the body; and are accordiogly affected; and therefore you cannot fully judge what it good or evil for you but as thefe, Ifai 5. 20. You must call evil good. and good evil bitter freet, anti-freet bitter, because you are already prepoffelled thus. And sherefore the weyes of the Befhishole paths that lead to defiredion, you cannot but look on them as pleasing. because they first and please your corrupted sense on spirit ; and so this difordered fenour on finely of fome fragring perfume in the ways of the flethe pass you upon walking in shele waves and being thus possessed and ingaged, you cannot but stop your cars to all contrary persualions, you chink it against your sense and reason, to tell you that these are loathsome and aniavoury, and that the other wayes of widom and apinity, are pleafanenels and peace ! (lay, you cannot believe this, till yout hearts and spirits be purged, and your take be pure and unportunted. It is certainly upon this ground that our Savious puts fuch characters upon the way to Heaven and Hell to life and death ; the one is frait and narrow, and few walk init, the other broad and eafie, and many walk in it, Match, 7: 13. Certainly, it is not the way in it felf fimply, that admits of fich a motion, to fpeak properly, as the thing is, the way to life; by the guiding of the Spirit, is easiefly plainest, shortest, and broadeste it hath all the properties of a good way, none to pleasant and plain ; hom (west and pleasant fights all the way ! its an Alley of delight; the way of his Commandments, it wants not accommodation in it to refresh the Traveller; the most delightful company is here; the Father and the Son, who fought no other company from all eternity, but were shundarely facisfied and rejoiced in one anothery this

this fellowship the Christian bath to soluce himself with, and he is admisted to be pertaker of that jey : There is nothing that doth disbunden the foul to of care and anxiety, nothing doth rid a man of to many penploxities and aroubles, as this way. But the way of fin in it felf is moft laborious, moft difficult ; it fath infinite bywaves that it leads amen into, and he must turn and return, and run in a circle all the day, all his time, so fatisfie the infinit lufts and infaciable defires of fin. O / how painful and laborious is it to fulfill the lufts of the fielh; how much fervice dosh it impose? how ferious attention ? what perplexing cares and tormenting thoughts? how many forrows and griefs are in every fled of this way? Do you not perceive what drudges and flaves fin makes you? how much labour you have to betishe your lufts? and sowere alwayes to begin, as near that which you leek in the and of your years, as in the beginning. How thorny, how myry is the way of covetoulness? Are you not alwayes out of one thorn into snother, and cut afunder. or pierced through with many forrows a Tim. 6. 10. Mat. 13. 22. is that a pleasant and case way, I prey you, that makes all your forrow and your travel grief, and suffers not sour heart to take reft in the wight? Eccles. 2: 22, 23. What pains of body? What plotting of mind? What labour and vexation of both, must a finner have as his conflant attendents in this way ? The way is intricat, deep, unpaffable, that leads to that fatisfaction you defire to your lufts. your defines are imposent and imposicate, the means to carry you on are weak and lame, nothing accommedet or it for fuch a journey and this puts your alwayes, as it were, on the rack, tormented between the impatience of your balls, and the impotency of means, and imposibility so finfill them. Defires and disappointments. biones and feare, divide your fouls between them : Such is the way strere be floth, un endlete lebytinch of moss and miferies, of pains and arranged of tear or favour . of catadalide retrograms has

That their virus receive furthmenter from the common opinion and apprehention of men; because of our field, which impredention and apprehention of men; because of our field, which impredention mane; the way after which tely more voy tione; freins take and plains a but the way after whe Spirit thems that committees only forme and laborious. Though their be infinitely made troom in the trapico life; because it leads so that harmonic lative the good, it explicitly to mane it is the all fulled of that year goods it was an attended in the all fulled.

admit of these inordinat lufts, that have swelled so immeasurably countdenscrow and fcant things? The crue latitude of the way of field is not great, for it is all inclosed within poor, lean, narrow. created objette; but because the imagination of men supplies what is wanting really, and fancies an infinite or boundless extent of goodness in these things; therefore the finner walks easily, without Arsitring to his flesh, it is not pinched in this way of fleshly lusts: But alas, the Spirit is wofully firaitned, fettered and imprisoned,

though it be not fenfibly found !

What is the reason then that so many walk in the way to death; but because their fleth finds no firsitning, no preffure in it ? it is an eafie way to their natures, because suitable to the corruption that is in them; therefore men walk on without confideration of what follows: its like a descent or going down a hill, so easie to our flesh; and on the other hand, the way to life, after the Spirit, is an afcent upward, and it is very difficult to our earthy and lumwith fleth. Our spirite by communion with, and subjection to the field, are made of an earthly quality, near the element of the flesh, and so they bow naturally downward; but if once they were purified and purged, and unfertered by the Spirit of God, and reflored to their native purity, they would more easily and willingly move upward, as you fee the flame dothe and till this be done in you, we cannot expect that you will willingly and pleasantly walk in thele pleasant walks after the Spirit & your walk will never be free and unconfirmed in the paths of goddiness. You may from some external motives and impulies move apward for a feafon, in fome particular duties of Religion, as a flone cast up; but that impression is not from an inward principle, so it will not be confiant and durable, but you will fall down to your old bysile in other things, and move quite contrary, when the externel impression of sear or savour, of custome or education or fuch like, wears out: But the true Christian bath a spirit within him, the root of the matter in him, this carries him upward in the waves of obedience, after the motions and directions of Gods Spiriti At the beginning, indeed it is first and messio to his fields but the difficulty is overcome, if once you begin well . The beginning (as you affectify) is the half of the wholes i Tauly to be well entred, is half progreffer afterward the bulleton and butdenforme lufts of the fieth are fitipe off, at leaft it a grasses mea-

minded

fure, and then the spirit moves easily and willingly; this walk becomes a recreation, that at first was a labour. Now delight and defire are as wings to mount the foul aloft; now its the good pleasure of the foul to walk to all well-pleasing. Indeed the way of this world is dirty and filthy; and therefore a Christian had need to watch continually, and to gird up his loyns, that his thoughts and affections hang not down to the earth, elfe they will take up much filth, and cannot but clog and burden the spirit, and make it drive heavily and flowly, as Pharaeh did his Chariots, when the wheels are off. We had need to flee aloft above the ground, and not to come down too low near it, thinking withall to double out our journey, for we shall find, that because of the remnants of flesh within us, that this world hath a magnetical attractive vertue, to draw us down toit, if we be within the sphear of its activity. is not good coming near fire with flax; we would endeavour to keep our hearts at much distance, and disingage them from lower consolations. This world is like the pestiferous Lake of Sodom, that kills all that flees over it, and makes them fall down into it; If we flie low upon the furface of it, we cannot choose but that spiritual life will be much extinguished; but to prevent this, we would take our flight flraight upward after the Spirit, (for that is the proper motion of the more pure and spiritual part of this world) and give no reft, till we be out of the reach of that infection, till you be fully escaped the pollutions of the world.

But if you cannot be perswaded to come off this way, that seems so pleasant to your flesh, that way which is the very course of the world, (for these are joyned, Epb. 2.2.) Then I beseech you, stand fill, and confider whither it will lead; do but ftop a little, and bethink your selves sadly and seriously whither this will take you. where it shall end? And truly that is dreadful, the end of it is death, a never-ending death. I am fure, if you were walking by the way, and one came and told you gravely and feriously. That that way is full of dangerous pits, that there are many robbers in it, waiting to cut your throat, you would count the admonition worthy of fo much notice, se to halt, and consider what to do: But now, when the Lord himself, that deserves infinit more respect and credit then men, gives you warning once, and often, day aften day repeats this admonition to you, fends out many ambaffadors of call you off, makes this word to found dayly in your ear, Ob I why will see die? Such payes lead down to the chambers of death and bell; to be carnally

minded in the iffice, is death, whotfoever you may promife to Your felves. I fave when he makes a voice to accompany us in all pur wellings, this is one the way that leads to life; why do you not think it morthy of formuch confideration, as once to from and fill your prograffe, till you examine what will come of it ? Are we fo predulous so men, and shall we not believe God, who is truth it felf, who affinms it to confiantly, and obtefu us to earneftly? Are we fowife and prudent so leffer things, and fast we be mad. lass milled, and retractory in the greatest thing that converns us exermily? O! unbelief in that which will condemn the world, the unbelief of this one thing, that the walking after, and minding of the flesh, is morest and deadly. Though all mon confesse with their songues this to be a truth, pet it is not really believed; the deep isomiderationand flight apprehension of this cruth, makes onen boldly so maik, and violently so run on so perdiction. Did Fou indeed believe that eternal milery is before you at the end of this way, and would you be forcivel to your felves, as to walk in it for any allucement that is to it? Did you really believe That there is a precipice into uccer darkness and everlaking death at the and of this alley, would the pleasure and sweetness of it be able to infacting you, and before you to far, us to lead you on into it, like an On to the flaunter, and a fool to the correction of the flocks? It is drange indeed, thou you neither will believe that death is the end of thefe things, nor yet can you be perfended that you do not believe is a cheer is a emofold theision that pofferies the hearts of men, one is a dream and foncy of elcaping death though they live in fin ; anotheris, a dream and finey that they do believe that death is the wages of fin: We might wonder how they conflict togesher, if we did not find it by to many experiences. Your way proves that you do not believe it, that death is the end of it; and then your words evidence that you do not believe Phat you are tinbelievers of that. Ot how defperet is the wickedness, and how great is the deceiefelness of the heart? The falle Propfiet that is inevery mans bolome, deceives him, that it may defirely him. As Seton is a lise and murderer, and murders by lying, To the heart of man is a felf-murderer, and felf-defiroyer, and that is sloon by lying and deceiving: There is forme he in every fin. blik share to this graffe block haddensered lie we the bostrom of all fin. According of immunity and freedom from death and bell's affrong âmsgunz-

imagination of escaping danger, even though such a way, be chosen and walked into as of its own nature inevitably leads to defirudion: And there is foresthing of this bloody murdering flattery even in the hearts of Christians; therefore this Anostle gives us an antidor against it, and labours often to purge it out, by firring up that knowledge they have received .. Know you not, that the unrighteous hall not inherit the Ringdom of God ? 1 Cor. 6. 9. Be not deceiued God is not mocked, for most, a man fowerb that be shall real, be that femeth to the flest, small reap corruption, &c. Gal. 6. 7. 8. O! that you might liften to this word, to this watch word given you, and fron your course, at least, for a season, to think what shall be the latter end & know ye not, that such shall not inheric the Kingdom? know you not that the way to heaven lyes upward? know you not that your way lyes downward towards the flesh and the earth? are you to far demented, as to think to come to Heaven by walking just downward in the lusts of the stell? Truly this is the ftrongest and ftrangest inchantment that can be, that you think to fow one thing and resp another thing; to fow darkness. and reap light; to fow corruption, and reap incorruption: Is that . possible in nature, to low nextle-feed, and think to reap barley or wheat? Benot deceived, O that you would undeceive your poor deluded fouls! and know that is as natural for Death and Hell to grow out of fin, and walking after the field, as it is for every feed to veeld its own fruit and herb. Do you then think to disolve the course and order of nature? Truly the flesh is mortal in it felf, its ordained for corruption, you'lee what it turns to after the life is out, that is smembleme of the flate of the fieldly foul after death. As you did abase your spirits to the service of the fielh here, and all your plowing, and labouring, and fowing was about it, the feed which you did cast in the ground was Fleshly lusts, earthly things, for the facisfaction of your flesh; so you shall reap of the fleth: Corruption, death and defiruction, that shall make your immortal spirits mortal and corruptible, and subject them to death and corruption with the body, as far as they are capable, it shall deprive them of all that which is their proper life and refreshment. and separat them eternally from the fountain of bleffedness, and banish them out of Heaven, unto the fellowship of devils; and Oh! that corruption of the incoruptible spirit, is worse then the corruption of the mortal fleth, corruptio optimi peffina. Non

Now, who ever of you is thus far undeceived, as to believe your danger and mifery, and to differn that imbred delution of your hearts, be not discouraged utterly, there may be hope of recovery, when you fee your difease. Ifay, if you fee that hell is at the end of your way then know that He who fent that voice to call you off that way of death, He leaves you not to your own wits to guide you into the right way, but He follows with a voice behind you, laying, Here is the way, walk in it, turn not out of it to the right hand or left: and this voice founds plainly in the Word, and it is nothing else but the found of the Gospel, that blessed sound that invites and allures you co come in to Jelus Chrift, the way, truth, and life. the true way to the true life: All other wayes, all other lifes, have no truth in them, its but a cloud, a fancy, that men apprehend and tay hold on. But come to this way, and it will truly lead thee to the true life, eternal life; if you flee unto him out of the apprehension of your danger, you have a clear way to come to God, and as plain a way to attain life and peace. Being in Christ you have affurance of not falling into condemnation; He is fuch a way as will hold you in, and not suffer you to go out of it again to the way of Death. And therefore he will give you a Tutor, a guider and directer in this way to life and peace, and that is the Holy Spirit, to lead in all truth, and to guide your feet in the way of his Commandments; to that in this new and living way of Christ, you shall have both light of the Word, to know where to walk, and life of the Spirit to make you walk toward that eternal life; and thus grace and truth is come by Chrift. Indeed you must fuffer the mortification of your figh, you must endure the pain of the death of your lufts, the cutting off your right hand, and plucking out your right eye, which would make offend and flumble in the way; but let the remembrance of the life to come sweeten it all : when men undergo the hazard of lofing life for a little pleafure, when for a poor petty advantage men will endure fo much pains and crouble. O what should eternal life, and such a life, as the best life here is but death to it! how should it mitigat and sweeten the bitterness of mortification? how should it fortifie our spirits to much endurance and patience? A battel we must have for these luffs that we difingage from the Devil, and the World befides will lay wait for us in this way : but when for such small and inconfiderable advantages men will endure all the disadvantage of war, of a

long war; O how should the expectation of this peace, which incloses and comprehends all felicity, all well-being, animat and strengthen us to fight in into the City of life and peace eternal!

SERMON XX.

Rom. 8.7. Because the carnal mind is enmity against God, and is not subject to the Law of God, neither indeed can be.

Nbelief is that which condemns the world: it involves in more condemnation then many other fins ; not only because more univerfal, but especially because it shuts up men in their mifery, and fecludes them from the remedy that is brought to light in the Golpel. By unbelief, I mean not only that careless neglect of Jelus Christ offered for falvation, but that which is the root of that, The inconfideration and ignorance of our desperat finfulness, and irremediless misery without Christ; which not being laid to heart feriously, makes such light and superficial intertainment of a Saviour and Redeemer. Man is truly milesable and unfiappy, whether he know it or not; but truly it is an accellion to his milery, that he knows it not, that he neither apprehends what he is now by nature, nor what he must shortly be made by Justice. Indeed, if there were no remedy to be found, it were a happy ignorance To be ignorant of milery; the knowledge and remembrance of it could do nothing but add unto the bitternels of it; if a man might bury it in eternal forgetfulnels, it were fome ease: But now, when God hath in His mercy to appointed it, that the beginning of the belief of fin and milery, shall in a manner, be the end of milery, and feing whether men know it or not, they must shortly be made ferfible of it, when there is no remedy to be found : shen certainly It is the hight of mans mifery. That he know and confiders is not-If we would apply our hearts at length to bear what God the Lord heaks, for he only can give account of man to himfels, we might

have a furvey of both in these words, and the preceeding, of our desperet wickedness, and of our intollerable milery; for the present, by nature, we are enemies to God, and thortly we must be dealt with as enemies, as rebels to the most potent and glorious King, be punished with death, an endless living death. Experience shews how hard a thing it is to perswade you that you are really under the sentence of death : you will not fuffer your hearts to believe your danger, left it interrupt your present pleasures of sin: Nay. you will flatter your felves with the fancied hope of immunity from this curse, and account it a cruel and rigorous Doerine, That so many creatures made by God, should be eter-rally miserable, or a sentence of it should be past on all flesh. Now, that which makes us hardly to believe this, is the unbelief and deep inconsideration of your sinsulnesse; therefore the Apostle, to make way for the former, adds, Because the carnal mind is enmity against God. Do not wonder then that your wayes and courses. your affections and inclinations bring forth that ghoftly and dreadfull end of death; feing all thefe are enmity to the greatest King, who slone both the power of life and death : They have a perfect contrariety to His holy Nature and righteous Will; not only is the carnal mind an enemy, but enmity it felf, and therefore it is moff fuitable that the foversign power of that King of kings firetched out to the vindication of His Holines and Right coulness, by taking vengeance on all ungodliness and unrighteousness of men. If rebellion to a State or Monarchy, sgainff thele petty mortal gods, who while die as men, be fo hainous, as to delerve death, by the confent of all Nations, how much more that enmity and rebellion against the immortal, eternal King, who hath absolue right and dominion over dis creatures, as over the clay, have fuch a fuitable recompense of eternal death? Now, my beloved, if you once be-Beved this, the enmity and opposition of your whole natures to God, you could not but fearfully apprehend what might be the iffue of it, you could not bleffe your felves as you do, and put the evil day far off but certainly you would be affrighted with the terrour and Majety of that God you have to do with, whom when he awakes to pidgment, you can neither refift nor elcape's no flanding against his wrath, and no fleeing from it out of His Dominions ; and this would dispose and incline your minds in sime to hearken so the cresey of peace, which is holden out in the Golinel, and to

lay down the weapons of your enmity, and make peace with Him in

His Son the Peace-maker.

Amicy and Unity is the very being and beauty of the world': This universe is made up of innumerable different kinds and natures, and all these climb and walk together by the bond of peace and concord among themselves, and with that One high understanding that directs all, and supream will of God that moves all. It is that link of union with God, that gives and preferves being and beauty in all the creatures, as the dependence of the ray upon the Sun, or the fiream on the fountain, makes them what they are ; which being interrupted, they cease to be what they were: All things continue as thou haft ordained them, for all are thy fervants, Pf. 119.91. You fee then this amity and union of subordination of the creatures to God, is not diffolved to this day: But wofull and wretched man alone hath withdrawn from this subordination, and diffolved this facred tye of happy friendship, which at first he was lifted up unto, and priviledged with. Amity and friendship, you know, confifts in an union of hearts and wills, and a communion of all good things; it makes two one, as much as two can be, by the conspiracy of their affections in one thing, and the joynt concurrence of their endeavours to communicat to one another what each hath-it takes away propriety, and it makes a community between persons. Now how happy was that amity? how bleffed that friendship between God and man? Though mans goodness could not extend to God, yet his foul united to God by love and delight, and all that God had given him, returning that to the proper owner, acknowledging his absolute dependence on him, and claiming interest and propriety in nothing, not in himself; and then on the other hand, the love and good-will of infinit God placed on man. and from that fountain all the fireams of happiness iffuing forth towards man, the fulness of God opening up it self to him, and laying out it felf towards him, God so far descending, as in a manner to become the creatures, to expose and dispose Himself, and all in him for poor mans use and comfort.

How joyful was that amity! but the breaking of this bond of peace is as fad and grievous. There was a woful interpolal between God and us, which hath separated these chief friends ever since the beginning, and that is sin, the seeds of all enmity and discord; this bath rent asunder the bond of amity, this bath made such a to-

tal aversion of the four from God, and imprinted such an irraconciliable comity in the heart, against the holy will of God, that there is no possibility to reunite again, and restore the old friendthip, as long as the foul is not quite changed and transformed ; that first creation is so marred and defaced, that there is no mending of ir till a fecond creation come. The carml mind is not fimply an enemy, but enmity it felf; an enemy may reconcile again, and accept terms of peace, but enmity cannot reconcile to amity, without the very destruction of it fell : the opposition of the heart is to perfect, that as foon may enmity unite with amity, and become one with it, as a carnal natural-mind can submit to Gods holy will. That which was at the beginning voluntary, is become necessary. and surned into the nature of an in-bred antipathy, that no art can cure. The fall was such a disjoynting of the soul from God, that no skill but infinit wildom, no ffrength but Almighty power can fet it right, and put it in the first posture again. It is true, there are not many who will openly and expreshy denounce war against Heaven; it is not so incident that any man should have explicit plain thoughts of hatred against God, there are some common principles engraven by God in all mens minds, which ferve as his witnesses against men, that God should be loved, served, adored, and worthipped; that there is nothing to worthy of the defires of the foul; Now this general acknowledgment deludes the most part, for they take it for granted that they do love God with their heart, because ! their consciences bears witness that they ought to love him, as if it were all one to know our duey, and to doit. Who is there but he intertains himfelf with this good opinion of himfelf, that his beart is good and true to God; for, thy you, Whom should love if I love not God, I were not worthy to live if I loved not Him? It is true indeed that you fay, but if you did know your hearts, you would find their faces turned backward, and averted from God, and sould no more please your selves in such a consession of the truth . then the Devil hath reason to think himself a believer, because he is convinced that Christ is the Son of God, and confessed it too; no more then the fon that promifed to go to the Garden to work, and went not, had ground to think himfelf an obedient fon, Mar, 22, 30, Such a confession of duty may be extorted from damned spirits and therefore you would not draw this vail over the wretched wickedness of your natures, to the end that you may conceive well of your felves:

le is fo far from extenuating or excusing, that the very conviction of the great obligation to love and obey God, is the greateft agacayation of the enmity : it is this which makes it the pureft melice, and perketest harred, that knowing the goodness of God. convinced of our bound duty to love and ferve him, yet in the very light of fuch a thining truth, to turn our hearts away from him, and exercise all acts of hostility against him. That you may know then wherein the enmity of your hearts confiles, I shall inflance it in three branches or evidences: There is an enmity in the understanding, that it cannot stoop to believing of the cruth; there is an enmity in the will, that it cannot subject to obedience of Gods holy commands; and this is extended also to a Rubbern rebellion against the will of God manifested in the dispensations of his providence: In a word, the natural and carnal mind is incapuble of faith, of obedience, and of fubmission. There are many truths revealed in the Scripture, that the metural mancannot receive or know, for they are foolifmess to bim, 1 Cor. 2, 14. Some foirits there are lifted up above others, either by nature, or education, in which this rebellion doth more evidently appear; reason in them contends with Religion, and they will believe no more then they can give a reason for. There is a wisdom in some men. that despiseth the simplicity, or the inevidence of the Gospel, and accounts it foolishness: The carnal mind with needs stars out from implicit trufting of God, when once its poffeffed with some impgination of wildom; therefore how many are the infurrections of of mens spirits against Gods absolute power over the crestures. against the mysteries of the holy Trinity and Incarnation, against the refurrection of our bodies? In these, and fuch like, the pretended wildom of men hath taken liberty to aft enmity, and to diffoute against God. But truly, the rebellion and insubjection against the truth of God, is more generally practifed even by the multicude of men, though in an unfree hidden way; Howfew do believe their own delperat wickednels, though God hath teftified it of man? Doth not every one apprehend tome good to remain in his mature, and some power to good? what an impossibility is it to perswade you, that all mankind are under the sentence of aternal condemnation, that children who have not done good or wil are involved in it alfo? Your hearts rifeth against fuch doetrines, if they were bloody and cruel inventions. To tell you that

1 13

many are called, and few chofen, that the most part of them who professe the cruth, are walking in the way to Hell, and shall undoubtedly fall into it: you may hearfuch things, but you bleffe your felves from them, and cannot be perswaded to admit them into your minds: The hearts of men will be giving the very lie to the God of truth, when he speaks these things in his word, God forbid that all that be true! If we should expound the Law unto you, and shew you that the least idle word, the lightest thought, the smallest inward motion of the heart deserves eternal misery; that anger, is murder in Gods fight; that lufting, is fornication; that covetousness and love of the world, is idolatry; these things you cannot know them or receive them; there are fo many high imaginations in your minds that exalts themselves against the knowledge of God, so many thoughts that are mustred and set in battel array against the holy truths of God, that truly no weapons of humane perswasion, or instruction, can be able to cast down your milapprehenfions and imaginations, or reasonings of your hearts, or able to scatter these armies of rebellious thoughts, and bring them in captivity, 2 Cor. 10. 4, 5. Mans darkned mind is a ftrong hold. that all the repeated and continued beatings of the word, the multiplying precept upon precept, and line upon line, cannot from it, to make any true light thine into it. It is a dungeon, a pit to thut up and inclosed, no door nor window in it; so that albeit the Sun of Righteousness shine upon it, and round about it, there is no beam of that light can enter in the hearts of many thousands: the generatity are drowned as yet in a deludge of Ignorance, under the very light of dayly preaching. It is a night of as thick darkness within mens fouls, as if there were no light about us: Certainly this declares the hight of enmity, the firength of the opposition; this prison of your minds is a frong hold indeed, that is proof of all preaching or inftruction; and certainly they will hold out, till Almighey power from them, and beat or batter open some entry in your fouls, to receive this thining light of the Gospel.

Then there is a rebellion of the will, against Gods holy will revealed in his Law or Word: It cannot be subject to the Law of God. It neither is, nor can; for enmity and antipathy is sunk into its nature so, that it is the most deformed monstruous thing in the world: If the dissigned face of mans soul were visible. Q how ugly were it! How would you loath it? If there were active.

ture that could do nothing but hate it felf, and fought its own de-Acution that were a hateful enough object; but felf-hatred and enmity is nothing to detormed and abominable, as for the creasures will to be fet in opposition to the holy will of Him that made it. It needs not much demonstration this, if you had but a little more confideration: look back upon the tenor of your wayes, fet them beside the Will and Commands of God, and what find you? whether agreement, or disagreement ? Take a view of the current of your inclinations and affections, and compare that with the holy Will of God, and what find you? friendship or enmity. You cannot digest the reproach of that, to be called enemies to God, but, I pray you confider if there be not as perfect contrariety in your defires, affections, inclinations, and actions to the will of God, as if you did professe it, what would you do if you professed your selves enemies to God? could you possibly vent your enmity any other way then this in withdrawing from the yoke of his obedience, in revolting from that alledgiance you owe to Him? you could wrong him no further then by fetting your hearts and wayes contrary to his heart and wayes, in loving what he hates, and hating what he loves, for his own bleffed beeing you could not impair it. Now confider, if that be not acted as really as if you did professe it; Can you lay, that curfing, swearing, lying, railing, anger, strife, envy, revenge, and fuch like works of darkness, are the things which his foul loves? Are these suitable to his holy will? And yet thefe are your inveterated customs, to which your natures are. fo inured and habituated, that you can no more forfake them, then hate your selves. Are filthiness, drunkenness, Sabbath-breaking, covetousness, and love of the world, are these his delight? And yet these are your delight, Again, is it not his will that yeshould purge your selves from all filthiness of flesh & first, and perfect bolinessis not righteousness that which he loves? and truth in the inward parts: Doth not he look to a contrite heart, and account that a favoury facrifice? Is it not his royal flatute and commandment (of which not one jot shall fail) that ye should deny your selves, love your enemies, forgive them that offend you, fanctifie his Name alwayes in your hearts? and especially on the holy Sabbath : That ye should watch unto prayer, besober in the use of the world, be much inwatching for his second coming again? Now what repugnance is in your hearts and wayes to all thefe? Do not the conversations of men

men display a samer against the Gospel? and proclaim as much in reality, as is said in words, in Psal. 2. Let us cast his cords behind us, and cut his hands. These things are unsavoury unto you, you smell nothing pleasant in them; but only in the puddle of the world: in running at randome at your own liberty, after your own imaginations, That you account only liberty. O! when shall your hearts be subdued, and your affections brought in captivity to the obedience of Christ: When shall you be delivered up to the truth! and so made to obey from the heart, that form of desirine and sound words, Rom. 6. 17. This is the strongest hold that Satan hath in mans heart, His will and affections: and this keeps out longest against Jesus Christ; till he that is stronger come, and bind the strong man, and cast out the comity, and make all captive, to his loving obedience, and willing subjection, 2 Cor. 10. 4, 5.

Then thirdly, The enmity of the foul of man, is acted in his rebellion, sgrinft the will of God manifefted in his works, In his unfubjection, and unsubmifive disposition, towards the good pleafure of the Lord, in carving out fuch and fuch a lot in the world : It is certain, that as the Will of God is the supream rule of righteoulnels, fo it is the loversign cause and souncain of all things; and therefore, how infinitly is the creature bound to subject to him as a Law-giver? by pleasant and willing obedience, to his righteous and reasonable commands ; and to submit to him as the absolute ruler, by quiet and humble condescendance, to all the dispensations of his providence. Now you know (if you know any thing of your felves) how croffe and opposit, these hearts of yours are to His good pleasure; how they are fet just contrary: and whence flowes att the murmurings, grudgings, discontents, griefs, cares and perplexities of men? but from this fountain, The rebeltion of the beart against God. There is nothing in all the creation mutinous and malecontent, but the Heart of man. You fee frequent examples of it, in the marmurations of the people in the wildernels. It is frequently flyled A tempting of the Lord, Exod. 17. 2. Importing a high provocation of his holy Majefly; a fpecial incitement, as it were, and motive to declare his absolute power and righteonfinels against fuchsand therefore these are often conjoyned, Plal. 78. 17, 18. They finned yet more, by provoking the most High: and they tempted God in their beart : And its added verf. 19. Tea, they freak against God. Wherein you may observe, a gradation of agreevations, of this enmity: when men have already deferved infinit punishment at his hand, and may alwayes look within, and find an answer to all the murmurings of their hearts as have ing finned to often against him; yet then, to rife up against his good pleasure; and after we have so often finned, to repine at any thing coming from him. And this certainly, is a high provocation of the most high God: it puts a kind of necessity upon him, to inflict that which thou indeed deferves; and then, this inward. heart burning against God, it breaks out often in words, against that most high and holy one so, verf. 40, 41. and verf. 56, 57. Provoking, which is the plain expression of murmuring, in the margent is rendered, rebelling against Him: and so in vers. 8. When a short account is given of them, when the Character or Anigram of such a people is expressed, its let down thus, A stubborn and Therefore Paul, confidering this woful and rebellious generation. wretched posture of the foul, fet in opposition to the alwayes bleffed will of God; and the madness and folly of it, he exhorts us, neither murmure ye, as some of them murmured, and were destroyed of the defenoyer; for thefe things bappened for enjamples, &c. 1 Cor. 10: 10, 11. Truly there is nothing either more deformed and vile in it felf, or more difquieting and tormenting to the foul, or more dangerous in the confequents of it, then such a posture of spirit, a discontented bumour against Gods providence. Whether it be in withholding that good thing from 118 which we defire, or fending that which croffeth our humour; whether ficknesse, or want, or reproach, or difrespect; whatsoever it be that the heart is naturally carried to purfue or eshew. What more abominable and ugly vilage, then the countenance of an angry and furious perfon? but when this is against God, it adds infinitly to the deformity and vileness of it. I do well to be angry is the Motto of a discontented foul. It erects an imaginary soveraignty against true foveraignty : it fets up an Antiprovidence; it establisheth another Divine power and wildom; and brings the Majefty, highneffe and holiness of God, down to be tread upon by the creature. And, then it is its own tormenter ; a fin that needs no punishment, but it felf : the infurrection and mutany of the heart, against Gods will, lets all the powers of the foul out of course, vexes, pains and difquiets all. There is no peace and tranquility, but in the complacency of the heart, with Gods heart, as Ephraim was like a bullock,

misclessmed with the yoke, Jer. 91. 18. The more he fracted and spurined at his yoke, the more it galled him, and giveved him, till he was mistructed, and then he was cased. This fills the four with hideous to menting thoughts and cares: this feeds upon its own marrow, and consumes it (as some have made the Emblem of envy) which is a particular kind of this enmity: as if you would imagine a creature, that did waste and consume all its moisture and marrow, and feed upon the destruction of it self. Now, this is but the presude of what follows: this self-punishment is a messenger to tell what is coming, That the most high God is engaged in his power against such a person, and shall vent his displeasure to their eternal displeasure; that is the fruit of this enmity.

SERMON XXI.

Rom. 8. 7, 8. The carnal mind is enmity to God: and cannot be subject to his Law. So then they who are in the flesh, cannot please God.

This not the least of mans evils, that he knows not how evil he is; therefore the Searcher of the heart of man, gives the most perfect account of it, Jer. 17. 12. The heart is deceitful above all things, as well as desertly wicked. Two things superlative and excessive in it, bordering upon an infinitnesse, such as sin is capable of, Wickedness and Deceitfulness: and indeed, that which makes the wicked heart desperatly and hopeless so, is, the deceitfulness of it: there are many specious coverings gotten, to palliat this wickedness and enmity, and so many invisible and spiritual wickednesses in the heart, that it is no wonder, that they lunk and dwell without observation. Sin is either covered with some deceivable pretext of another thing, or altogether escapes the dim eyes of man, because of its subtil and spiritual nature. Both are in this business: the anmity of mans heart against God is so subtil a thing.

1160

in many, and it is shrouded over with fome other precences in all, that few get the lively discovery and sense of it. It is true, it is very groffe and palpable in most part of men; visible i mean upon them, though not to themselves. Any, whose eyes is opened, may behold the black vilage of rebellion in the most pare of the actings and courtes of men, as the Apostle Gal. 6. speaks, the works of the flesh are munifest. Truly this enmity against God is too too manifest in most part, the weapons of your warfare against God, being so carnel and visible, your opposition to his holy will and waves being so palpable. There is an enmity acted by many in the tenour of their conversation, without God in the world, and against God; as appears in all your inveterat and godlesse customs of lying, (wearing, curling, drunkenness, railing, Sabbath-breaking, neglect of prayer, and flich like : which carry in their fore-brow this inscription, Against the known God, opposite to that of the Athenians altar. The God whom you pretend to know and worship, His Name is every day blafphemed, His word flighted, His will difobeyed as if you had proclaimed war against him. But there is in fome (and I fear a great many) not only an atted, but an affetted enmity too. Enmity rifing up to the maturity and ripness of malienity, and hatred of the Image of God, in all his children. Some are not willing to go to Heaven, yet they do not diffurb others in their juorney: they can let others be religious about them, and rawly defire to be like them; but others there are, who will neither enter into Heaven themselves, nor ler others enter, as Christ speaks of the Pharifees, Matth. 23. 13. They have the light of anothers conversation, because their own deeds are evil, and are reproved and condemned by it. Flesfaid Rev. 11. 10. The witnesses tormented them that dwelt on the earth. It is firshipe, what a corment it is to the world, that the godly are in it ! piety is an eye-fore to many: if they could extirpat all that bests that image, they would think it sweet as bread, Pfal. 14. This is a more open and declared entmity against the God of Heaven; and yet I know it lurks under the mask of some other thing : you pretend to have hypocrific only. Alas! what aftern is it for profinity to hatt hypocrific? fure it is not bedante it is a fin, but for the very Middow of piety it carries : you hate the thing it left to perfectly, that you cannot indute the very picture of it. Do not deceive your leives, thetrue quartel'is betaule they run not to the lime excelle of rior with you:

Amity

if they will lie, cozen, defraud, swear, and blaspheme as other men, you could indure to make them companions, as you do others, and the principle of that is, the enuity that was placed in the beginning: that mortal irreconciliable fend, between two fami-

lies are two feeds, of Christ and Satan.

But (as I sold you) this enmity acts in a more subtile and invisible way in some, and is painted over with some fair colours, to hide the deformity of it : not only the groffer corruptions of men carry this flamp, but take even the most refined piece, or part in man; take his mind, take the excellency of his mind, even the wifdom of its yet that hath enmity incorporated into it, and mixed wich it throughout all s for the mildom of the flesh is enmity with God, as it may be read, agrange, the very prudence and reason of a natural man, which carries him to a diffance from, and opposition with, the common defilements in the courses of men; yet that hath in its bosome, a more exquisite and refined enmity against God: and to the more spiritual and purified it be from groffer corruptione, it is the more active and powerful against God, because it is, as it were, the very first and quinteffence of enmity. You fee it, I Cor. I. how the wisdom of God is foolishness to the wisdom of the world, and then again, that the wisdom of the world is the greatest folly to the only wife God. Men, that have many natural advantages beyond others, are at this great, disadvantage, They are more ready to despise godlines, as too base and simple a thing, to adorn their natures : As Christ faid of rich men, it may be faid of wife men, of learned men, of civil and blameless persons, who have a Smooth carriage before the world, bom bard is it for fuch to enter into the Kingdom of Heaven? bard indeed, for they must be fiript naked of that ere they can enter through this narrow gate; I mean, the opinion and conceit, of any worth or excellency; and fo diminished in their own eyes, that they may go through this needles eye, without crushing.

The fiream of enmity runs under ground often, and so hides it felf under some other notion, till at length it burst forth openly: I find it commonly run in the secret channel of amity or friendship, to some other thing opposite to God: So James 4. 4, the amity of the world is enmity with God: and a job a. 15. He that love the world, the love of the Father is not in him. There are two dark and under ground conduits, to convey this enmity sgainst God,

Amier to the world, and Amity to our felves, felf-love, and ereature love. We cannot denounce war openly against Heaven, but this is the next course, To joyn to, or affociat with, any party that is contrary to God; and thus under the covert of friendship to our felves, and love to the world, we war against God, and destroys our own fouls. I say, first, Amity to the world carries enmity to God in the bosome of it : and if you believe not this, hear the Apostles tharp and pungent question, you adulterers and adulteresses, know you not that the Amity of the world in Enmity with God? He doth not speak only, to persons guilty of that crime, but to all natural men, who are guilty of an adultery or whoredome, of a more spiritual nature; but as abominable and more dangerous. There is a bond and special tye betwire all men, and God their Maker, which oblidgeth them to confecrate and devout themselves, their affections and endeavours to his honour, especially when the Covenant of the Gospel is superadded unto that, in which Jesus Christ our Lord reveals himself, as having only right to us and our affections; as willing to beflow himfelf upon us; and notwithflanding of all the diffance between him and wretched finners, yet filling it up with his infinit love, and wonderful condescency, dimitting himself to the form of a servant, out of love, that so he might take us up, to be his chaft Spoule, and adorn us with his beauty. This he challengeth of us, whoever hear and profess the Gospel: This is your profession (if you understood it) That Jesus Christ shall be your well-beloved, and ye bir; that you shall separate your self to him, and admit no firanger in his place : that the choile and marrow of your joy, love, and delight, shall be bestowed on him. Now this bond and tye, of a professed relation, to that glorious Husband, is foully broken by the most part, by espousing their affections to this bale world. Your hearts are turned off him unto ftrangers, that is, present perishing things: whereas the intendment of the Golpel is, To prefent you to Christ as pure Virgins, 2 Cor. 13.2. Truly your hearts are gone a-whoring after other things of the love of the world hath withdrawn you, or kept you in chains: these prefent things are as foures, nets and bands; as an barlots bands and beart, Encles. 7. 26. they are powerful inchantments over you. which bewitch you to a bale love, from an honourable and glorious laye. O that you would confidenit, my beloved ! what opposiaion, there is betwint the love of the world, and the love of the Esthers:

5, 6.

Eathers betwirt amity to that which hath nothing in it, but fome prefent bait to your deceitful lufts; and amity to God, your only lawful Husband. Affection is a transforming and conforming thing. Si terram ama terra es, the love of God would purify thy beart. and lift it up to more similitude to him whom thou loves; but the love of the world stimulats it unto the world, makes it fuch a hale and ignoble piece, as the earth is. Do you think marriageaffection can be parsed? My wel-beloved ismine, therefore the Church is the Tartle, the Dove to Christ of wonderful chafficy : it never joyns but to one, and after the death of its marrow, it fighs and mourns ever after and fits folitarily. You must retire, my beloved. and difingage from the love of other things, or you cannot love Chrift: and if you love not Chrift, you cannot have peace with the Father; and if you have not that peace, you cannot have life; this is the chain of life, the first link begins at the divorcement of all former loves and beloved idols; ence the foul must be loosed in defire and delight, and that link must be fastned upon the most lovely and desireable object. Christ, the defire of the Nations : and this draws alongs another link, of peace and life with it. Do not mistake it. Religion would not hinder or prejudge your lawfull bufinels in this world : O it were the most compendious way to advance it, with more ease to your souls ! But certainly it will reach you to exchange the love of these things, for a better and more heart-contenting love.

Then Amity to our felves is Enmity to God, and truly this is the last strong hold that holds out longest against God; when others may be beaten down, or surrendered: possibly a man may attain to this, To despite these lower things, as below his natural dignity and the excellency of his spirit: some may renounce much of that siend-ship with worldly and temporal things, as being fordid and base; but the emity gets in to this strong and invisible tower of darkness, self-love, and pride: and therefore the Apostle John makes this the last and chiefest, the pride of life, I Joh. 2 16. When the lusts of the eyes and field are in some measure abated, this is but growing: and what decreaseth of these, seems to accresce unto this: as if self-love and pride, did seed and nourish it self upon the askes or consumption of other vices. Yes, it draws sop from graces and vertures, and proves thereby, till at length it will that which hourished it: and indeed the Apostle Tunes seems to proceed to this, were.

4, 6: when he minds as that God refifteth the prond, and giveth grace to the humble ; Doth the Scripture fay this in vain, faith he? Is not felf amity as well enmity, as the amity of the world ? and therefore God opposes himlelf unto it, as the very grand enmity: felf is the great lord, the arch-rebel, the head of all the opposition, that in which they do all center; and when all the inferiour Souldiers are captives, or killed, this is last in the fields, it lives first in opposition, and dies laft, primum vivens, & ultimum moriens. When a man is feparated from many things, yet he may be but more conjoyned to himself, and so the further disjoyned from God. Of all the vile raggs of the old man, this is nearest the skin, and last put off: Of all the members, felf is the heart, first alive, and last alive: When enmity is confirmed to render up the outward members of the body, to yeeld them to a more smooth and fair carriage, to a civil behaviour, when the mind it felf is forced to yeeld unto some light of truth, and knowledge of the Gospel; yet the enmity retires into the beart, and fortifies it the stronger, by self-love, and felf-estimation; as in winter, the encompassing cold, makes the heat to combine it felf together in the bowels of the earth, and by this means the fprings are hotter then in fummer; fo the furrounding light of the Gospel, or education, or natural honesty, drives the heat and ftrength of enmity inward, where it fortifies it felf more: This is that accurred Antiperistafis, that is made by the concurrence of some advantages of knowledge, and civility, and such like. The blood of enmity against God, gets in about the heart when it is chafed for fear out of the outward man: Therefore the very first and fundamental principle of Christianity, is, Let a man deny himfelt, and fo be fall be my Disciple; he must become a fool in his own eyes, though he be wife, that he may be wife, 1 Cor. 3, 18. he must become as ungodly, though godly, that he may be justifeed by faith, Rom. 45. he must forfake himfelf, that he may indeed find himfelf, or get a better felf in another, he must not eut much honey, that is not good, it would swell him though it be pleafant : be must not search bes own glory, or restect much upon it, if he would be a follower and friend of Christ: Look how much foever you engage to your felves, to esteem, or defire to be esteemed of others, to reflect with complacency on your felves, to mind your own fatisfaction and estimation in what you do, fo much you difingage from Jelus Christ, for thefe are contrary points: Its a. direct motion towards Chrift, its an inverse and backward motion. towards,

cowards our selves; and so much as we move that way, we promove not, but loses of our way, and are surther from the true end. Exekiels living creatures, may be an emblem of a Christian motion, be returns not as be goes, he makes a straight line to God, whither-soever he turn him; but nature makes all crooked lines, they seem to go forth in obedience to God, but they have a secret unseen restection into its own bosom. And this is the greatest act of enmity To idelize God, and Deisse our selves: we make him a cypher, and secrifice to our selves: his peculiar incommunicable property, of Alpha and Omega, that we do sacrilegiously attribute to our selves, the beginning of our motions, and end of them too. This is the crooked line, that nature cannot possibly move out of, till a higher spirit come, And restore ber that balted, and make plain ber paths.

That which is added, as a reason, explains this enmity more clearly; Because it cannot be subjett, &c. Truly these two forementioned amities of the world and of our felves, do withdraw men wholly from the orderly subjection, that they owe to the Law of God. Order is the beauty of every thing, of nature, of art, of the whole universe, and of the several parts, kingdoms and republicks of it. This indeed is the very beauty of the world, all things subordinat to him that made them; only miserable man bath broken this order, and marred this beauty, and he cannot be Subject *xu mraos mis cannot come again into that orderly flation and subordination he was once into. This is the only gap, or breach of the creation. And it is some other engagments, that draws him thus far out of course, The base love of the world and the inordinat love of bimfelf, O these make his neck stiff! that it cannot bow to the yoke of obedience: these have opposite and contrary commands, and no man can ferve two masters : when the commands of the great Lord, felf, comes in opposition with the commands of God, then he cannot be subject to the Law of God. For a time, in some things, he may resemble a subjection, when the will of felf, and the will of God commands in one point, as fometimes they do by accident; but that is neither frequent nor conflant.

Not only, he is not subject, but there is worse in it, be cannot be subject to the Law of God. This is certainly, to throw down the natural pride of man, that alwayes apprehends some remnant ability in himself: you think still to make your selves better, and

when

when convinced or challenged for fins, so make a mends and reform your lives. You use to promise these things as lightly and easily. as if they were wholly in your power, and as if you did only delay them for advantage; and truly it feems, this principle of felf fufficiency is engraven on mens hearts, when they procrastinat and delay repentance, and earnest minding of Religion to some other fitter feason, as if it were in their liberty, to apply to it when they please: and when you are urged and perswaded to some reformation, you take in hand even as that people, Jer. 42. 6, 20. Who faid, all that the Lord bath faid, we will do : You can firike hands, and engage to ferve the Lord, as casily, as that people in Joshua 24. 18, 19. But we may fay, Oh that there were fuch a heart in you! but alas, fuch a heart is not in you! you cannot ferve the Lord, for He is boly and jealous, and ye are not only weak, but wicked. I befeech you then, believe this one testimony that God hath given of man, even the choisest thing in man, the very wisdom of a natural man, It is not subject to Gods Law, and it cannot be better, neither can it be subject: resolution, industry, vowes and covenants will not effect this, till the most High break and bow the heart. And not only is this enmity against the old law of commandments, an antipathy at them, as crofling our lufts, but even against the new and living Law, of the spirit of life in Christ.

Here is your milery, you can neither be subject to the Law as commanding to obey it, or threatning for disobedience to it, nor to the Gospel as promising to believe and receive it. The Law commands, but your law countermands within. The Law threatens and fentences you with condemnation, but you have fome felf-pleafing delution, and dream in your heads, and bleffes your felves in your own hearts, even though ye walk in the imagination of your hearts, contrary to the Law, Deut. 29. It is frange that you do not fore-apprehend and fear hell! but its this delufion poffeffes the heart, you shall not die : It was the first act of enmity, not only the transgression of the command, but unbelief of the truth of the curse: and that which first encouraged man to fin, encourages you all to ly into it, and continue in it, a fancy of escaping wrath. This noise fills the heart: Satan whispers it in the ear, go on, you shall not die. Thus it appears, that the natural mind cannot be subject to the Law of God, no perswasson, no instruction, can inforce

this belief of your damnable condition upon you.

v

towards our selves; and so much as we move that way, we promove not, but loses of our way, and are surther from the true end. Exekiels living creatures, may be an emblem of a Christian motion, be returns not as be goes, he makes a straight line to God, whither-soever he turn him; but nature makes all crooked lines, they seem to go forth in obedience to God, but they have a secret unseen reflection into its own bosom. And this is the greatest act of enmity To idelize God, and Deisse our selves: we make him a cypher, and sacrifice to our selves: his peculiar incommunicable property, of Alpha and Omega, that we do sacrilegiously attribute to our selves, the beginning of our motions, and end of them too. This is the crooked line, that nature cannot possibly move out of, till a higher spirit come, And restore her that halted, and make plain her

Daths.

That which is added, as a reason, explains this enmity more clearly; Because it cannot be subjett, &c. Truly these two forementioned amities of the world and of our felves, do withdraw men wholly from the orderly subjection, that they owe to the Law of God. Order is the beauty of every thing, of nature, of art, of the whole universe, and of the several parts, kingdoms and republicks of it. This indeed is the very beauty of the world, all things subordinat to him that made them; only miserable man bath broken this order, and marred this beauty, and be cannot be fubjed "xu mraos mis cannot come again into that orderly flation and Subordination he was once into. This is the only gap, or breach of the creation. And it is some other engagments, that draws him thus far out of course, The base love of the world and the inordinat love of bimself. O these make his neck stiff! that it cannot bow to the yoke of obedience: these have opposite and contrary commands, and no man can ferve two masters: when the commands of the great Lord, felf, comes in opposition with the commands of God, then he cannot be subject to the Law of God. For a time, in some things, he may resemble a subjection, when the will of felf, and the will of God commands in one point, as sometimes they do by accident; but that is neither frequent nor constant.

Not only, he is not subject, but there is worse in it, he cannot be subject to the Law of God. This is certainly, to throw down the natural pride of man, that alwayes apprehends some remnant ability in himself: you think still to make your selves better, and

when convinced or challenged for fins, to make a mends and reform your lives. You use to promise these things as lightly and easily. as if they were wholly in your power, and as if you did only delay them for advantage; and truly it feems, this principle of felf fufficiency is engraven on mens hearts, when they procrastinat and delay repentance, and earnest minding of Religion to some other fitter feafon, as if it were in their liberty, to apply to it when they please: and when you are urged and perswaded to some reformation, you take in hand even as that people, Jer. 42, 6, 20. Who faid, all that the Lord bath faid, we will do : You can ftrike hands, and engage to ferve the Lord, as eafily, as that people in Joshua 24. 18, 19. But we may fay, Oh that there were fuch a heart in you! but alas, fuch a heart is not in you! you cannot ferve the Lord, for He is boly and jealous, and ye are not only weak, but wicked. I befeech you then, believe this one testimony that God hath given of man, even the choisest thing in man, the very wisdom of a natural man, It is not subject to Gods Law, and it cannot be better, neither can it be subject: resolution, industry, vowes and covenants will not effect this, till the most High break and bow the heart. And not only is this enmity against the old law of commandments, an antipathy at them, as crofling our lufts, but even against the new and living Law, of the spirit of life in Christ.

Here is your milery, you can neither be subject to the Law as commanding to obey it or threatning for disobedience to it nor to the Gospel as promising to believe and receive it. The Law commands, but your law countermands within. The Law threatens and fentences you with condemnation, but you have fome felf-pleafing delution, and dream in your heads, and bleffes your felves in your own hearts, even though ye walk in the imagination of your hearts, contrary to the Law, Deut. 29. It is frange that you do not fore-apprehend and fear hell! but its this delufion poffeffes the heart, you shall not die : It was the first act of enmity, not only the transgression of the command, but unbelief of the truth of the curse: and that which first encouraged man to fin, encourages you all to ly into it, and continue in it, a fancy of escaping wrath. This noise fills the heart : Satan whispers it in the ear, go on, you shall not die. Thus it appears, that the natural mind cannot be subject to the Law of God, no perswasion, no instruction, can insorce

this belief of your damnable condition upon you.

But

But then when the enmity is beaten out of this fore, and a foul is really convinced of its desperat and loft effare, when the heart is brought down to lubjection, to take with that dreadful fentence ; yet there is another tower of enmiry in the heart, that can keen out against the weapons of the Golpel, fuch as Paul mentions, Rom. 10. 2. Being ignorant of the righteousnesse of God, they went about to establish their own, and could not submit to the righteousnels of God. There is a natural pride and Riffinels of heart, that we cannot endure but to have fomething in our felves, to reft on, and take pleasure into : and when a foul fees nothing, it rather vexes and torments it felf, as grieving because it hath no ornament, or covering of its own, nor rejoiceth and delighteth in that righteoulnels of God revealed in Christ. U the difficulty to bow down to low, as to put on anothers righteonfaels over our nakedness! and should it be called fubmission? is it that rather the elevating and exalting of a foul; yet in respect of our narriral posture of forrit, it is a matter of great difficulty, to make a felf condemned finner fubmit to this, To be faved freely, without money or price, by anothers ranfome. What empty, vain and frivolous expiations. and facisfactions will fouls invent, rather then eruft all to this ? How long will poor fouls wander abroad, from hill to mountain, feek ing some inherent qualification, to commend them, and leave this Garden and Paradile of delights, which is opened up in Chrift ? fouls look every where for belp, till all hands fail; and then neces fity confrains them to come hither, but indeed when necessity brought in charity, and amity keeps in, when once he knows what entertainment is in Christ. As for you, who as yet have not flooped to the fentence of wrath, how will you fubmit to the righteout ness of God? but I wonder how you imagine this to be fo easie a thing, To believe. You say You did stwayes believe in Christ, and that your hearts are still on him, and that you do it night and day. Now, there needs no other argument, to perswade that you do not at all believe in the Gospel, who have not apprehended no more difficulty in it, no more contrariety to your rebellious natures in it : let this one word go home with you, and convince you of your unbelief, The natural mind is not subject to the Law of God. neither indeed can it be. How then do you come fo eafily by it ? certainly it must be fained and counterfit.

SERMON XXII.

Rom. 8. 8. So then they that are in the flesh,

T is a kind of happiness to men, to please them upon whom they depend, and upon whole favour their well-being hangs. It is the Servants happinels to please his Master, the Courtiours to pleafe his Prince, and so generally, whosoever they be that are joyned in mutual relations, and depend one upon another; that which makes all pleasant, is this, To please one another. Now, certainly all the dependencies of creatures one upon another, are but shaddows unto the absolute dependance of creatures upon the Creator, for in him we live and move and have our being : the dependance of the ray upon the Sun, of the fream upon the fountain, is one of the greatest in nature ; but all creatures have a more neceffary connexion with this fountain-being, both in their being, and well being: they are nothing but a flux and emanation of his power and pleasure, and as the Palmist expresset it, be bides bis face, and they are troubled, be takes away their breath, and they die, and return to their dust: be fends forth bis firit, and they are created, and be renews the face of the earth, Plal. 104. 29, 30. You may extend this to the being and well-being, happiness and misery of creatures, our fouls which animat our bodies, are but his breath which he breathed into the duft, and can retract it when he pleafeth: the life of our fouls, the peace, and tranquility, and fatisfaction is another breathing of his spirit, and another look of his countenance, and as he pleases to withdraw it, or interpose between his face and us, so we live or die, are bleffed or miserable. Our being or well-being, bath a more indispensible dependance on him, then the image in the glaffe hath upon the living face,

If it be so, then certainly of all things in the world, it concerns us nearest how to please him and be at peace with him. If we be in good terms with him, in whose hand our breath is, and whose are all our wayes. Dan. 5. 23. Upon whose countenance our misery or felicity hangs; then certainly, we are happy - if we please him, it matters

Telus Chrift.

matters not whom we displease; for he alone hath absolute, uncontrolled and universal power over us, as our Saviour speaks, over both foul and body. We may expect that his good pleasure towards us will not be faisfied, but in communicating his fulnels, and manifesting his favour to us, especially fince the goodness of God is so eximdent, as to overflow even to the wicked world, and vent it felf as out of superabundance, in a river of goodness throughout the whole earth; how much more will it run abundantly towards them whom he is well pleased with, and therefore the Pfalmift cryes out, as being already full in the very hope and expectation of it, That he would burft, if he had not the vent of admiration and praise, O bow great is His goodness, and bow excellent His lovingkindness laid up for them that fear bim! Pfal. 31. 19. and 36. 7. But on the other hand, how incomparable is the milery of them, who cannot please God; even though they did both please themfelves, and all others for the prefent : to be at odds with him, in whom alone they can subfift, and without whose favour, is nothing but wretchedness and misery, O! that must be the worst and most curfed effate imaginable: to be in such a flate, as do what they can, they cannot pleafe him, whom alone to pleafe is of only concernment, what can be invented to that? Now, if you ask who they are that are such? the words speak it plainly, in way of inference from the former doctrine, Therefore they that are in the fleft, cannot please God. Not, they in whom there is flesh ; for there is remnants of that in the most spiritual man in this life : we cannot attain here to Angelick purity, though it should be the aim and endeavour of every Christian. But they that are in the flesh, or after the flesh, importing the predominion of that, and an univerfal threldom of nature unto it, which indeed is the flate of all men that are but once born, till a fecond birth come, by the Spirit of

The ground of this may be taken from the foregoing discourse, and it is chiefly twofold, one is, because they are not in Jesus Christ, in whom his soul is well pleased; another is, because they cannot suit and frame their carriage to his pleasure: since all mankind hath fallen under the displeasure of the most high God, by sinning against him, in preferring the pleasure of the flesh, and the pleasure of Satan, to the pleasure of God, there can be no atonement found to pacific him, no sacrifics to appeal him, no ransome to satisfie him.

Tuffic

Justice, but that one perfect offering for lin, Jesus Chrift, the propitiation for the fins of the elect world. This the Father accepts. in the name of finners; and in testimony of his acceptance, he did two feveral times, by a voice from Heaven, declare first to a multitude, Matth. 3. 17. and then to the beloved Disciples, Matth. 17.5. and both times, with great Majefty and folemnity (as did become him) that this is his well-beloved Son, in whom his foul is well pleased. It pleased God, to make the stream of his love, to take another channel after mans fin, and not to run immediatly towards wretched man; but he turned the current of his love another way, to his own Son, whom he choosed for that end, to reconcile man and bring him into favour : and his love going about, by that compals, comes in the iffue, towards poor finners, with the greater force. He hath appointed Christ the meeting-place with finners. the dayes man to lay his bands on both; and therefore he is God to lay his hand on God, and Man to lay his hand on man, and bring both into a peaceable, and amicable conjunction. Now then, whoever are not in Telus Christ, as is spoken, vers. 1. certainly they cannot please God, do what they can; because God hath made Christ the Center, in which he would have the good pleasure of finners meeting with his good pleasure; and therefore without faith it is impossible to pleafe God, Heb. 11. 6. not so much for the excellency of the act it felt, as for the well-plealing object of it, Christ. The love of the Father is terminat in Him, His Justice is fatisfied in Hims. His love is well pleased with the excellency of His person: He finds in him an object of delight, which is no where elle : and His Justice is well pleased with the sufficiency and worthiness of His rantome: and without this compais, there is neither fatisfaction to the one, nor to the other: fo then whatfoever you are, how high foever your degree in the world, how fweet foever your disposition. let your natures be never so good, your carriage never so smooth, yet certainly there is nothing in all, that can please God, either by an object of love, or a price for justice. You are under that eternal displeasure, which will fall on and crush you to pieces: mountains will not be so heavy, as it will appear in that great day of his wrath, Rev. 6. I fay, you cannot come from under that imminent weight of eternal wrath, unless you be found in Fesus Chrift, that bleffed place of immunity and refuge, if you have not forfaken your felves, and your own natures, and denied your own

righteoulins as dung, to be found in him, cloathed with his righteoulines and latisfaction. If the delight and pleasure of your foul, do not co-incide and fall in at one place, with the delight and good pleasure of the Father, that is, upon his well-beloved Son. Certainly, the pleasure and good will of God hath not as yet fallen upon you, and met with you; therefore if you would please God, be pleased with Christ: and you cannot do him a greater pleasure, then believe in him, Joh? 5. 23. that is, absolutely resign your selves un-

to him, for falvation and fanctification.

The other ground is, Such as are in the flesh cannot frame their pirits; affections and wayes, to Gods good pleasure; for their very wifdome, the very excellency that is in them, is enmity to Gods and cannot fabled to His Law; and therefore they cannot pleafe bim. I am fure, you may easily reflect upon your selves; and find not wish much fearch, but upon all there, as the Prophet Fer. 2.34. speaks, that it is not the fludy and bufinesse you have undertaken, To pleafe God, but the bent, and main of your aims and endeavours is, to pleafe your felves, of to pleafe men. This makes many mens pains, even in Religion, difplenting to God; because they do not indeed mind his pleafure, but their own, or others fitisfaction : what they do, is but to conform to the custome of the time, or commandments of men, or their own humour, and all this must needs be abominable to God. Truly, that which is in great account among men, is abomination to God, 48 our Saviour speaks of the very righteoushels, and professed piety of the Pharifees, Luk. 16. 25. the more you please your selves and the world, the further you are from pleasing God. The very beginning of pleasing God, is, when a foul falls in displeasure at it felf, and abhorrency of his own loathformelis therefore it is faid, The humble and contrite spirit I will look unto, and dwell with him, and such facrifices do please God, Ifai. 66. 3. Pial. 51, 17. For the truth is, Gud never begins to be pleafint and lovely to a foul, till it begin to fall out of love with it felf, and grow loathsome in its own eyes. Therefore you may conclude this of your felves, That with many of you God is not well pleased, although you be all baptized unto Christ, and do all eat of that fame piritual mear, and drink of that same spiritual drink, though you have all Church-priviledges, yet with many of you God is not well pleased, as I Cor. 10. 2, 3, 4, 5. not only because these works of the fielh that are directly opposite to his known will, firch at fornication.

nication, murmuring, grudging at Gods dispensation, cursing and (wearing, lying, drunkenness, anger, malice, strife, variance, and fuch like, abound as much among you as that old people; But even these of you, that may be free from gross opposition to his holy will your nature hath the feed of all that enmity, and you act enmity in a more covered way: you are so well pleased with your selves, your chief fludy is to please meneyou have not given your selves to this flu. dy. To conform your felves to the pleasure of God; therefore know your dreadful condition, you cannot please God, without whose savour and pleasure, you cannot but be eternally displeased and tormented in your felves. Certainly, though now you please your selves, yet the day thall come, that you that be contrary to your lelver, and all to you, as it is ipoken as a punishment of the fews, 1 Thes 2 15. and there are some earnest of it in this life: many wicked persons are fet contrary to themselves, and all to them: they are like Esau, their hand against all, and all mens hand against them; yea, their own confciences continually vexing them; this is a fruit of that fundamental dicord, and enmity between men and God, and if you find it not now, you that find it hereafter.

Bilt as for you that are in Jelus Chrift, who being difpleated with your felves, have fled in to the well-beloved, in whom the Father is well pleafed, to escape Gods displeasure; I lay unto such, your persons, God is well pleased with to Christ, and this shall make way and place for acceptance to your weak and impersed performances, this is the ground of your peace and acceptance: and you would take it fo, and it shall yeeld you much peace, when you cannot be pleased with your selves. But I would charge that spon you, that as you by believing are well pleased with Christ, so you would henceforth study, to walk worthy of your Lord into all wellpleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. 1 10. This is that, to which you are called, to fuch a work as may please him, to conform your selves even to His pleasure and will: If you love him, you cannot but fashion your selves so as he may be pleased. O how exact and observant is love of that which may ingratiat it felf in the beloveds favour! It is the most studious thing to please, and most afraid of displeasing. Enoch had a large and honourable testimony, as ever was given to man, shat be pleafed God, Heb. 11. 5. I beleech you be ambitious of this

ifter a holy manner: labour to know his will, and that for this end, that you may approve it, and prove it, that you may do that good and acceptable will of God: let his pleasure be your rule, your law, to which all within you may conform it self. Though you cannot attain an exact correspondence with his pleasure, but in many things you will offend; yet certainly this will be the resolved study of your hearts, how to please him; and in as far as you cannot please him, you will be displeased with your selves: But then, I would advise you, in as far as you are displeased with your selves, for not pleasing God, be as much well pleased with Christ, the pleasing-sacrifice and atonement; and this shall please God as much as your obedience could do, or your disobedience can displease him. To Him be praise and glory.

SERMON XXIII.

Rom. 8. 9. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man, &c.

A Pplication is the very life of the Word, at least it is a necessary condition, for the living operation of it: the application of the Word to the hearts of hearers by Preaching, and the application of your hearts again to the Word by meditation, these two meeting together, and striking one upon another, will yeeld fire. Paul speaks of a right dividing of the word of truth, 2 Tim. 2, 13. not that ordinary way of cutting it all in parcells, and dismembering it, by manifold divisions, which I judge makes it loss much of its vertue, which consists in union, though some have pleasure in it, and think it profitable; yet I do not see that this was the Apostolick way, that either they preached it themselves, or recommended it to others; but rather he means, the real distribution of the food of souls unto their various conditions, as it is the duty of a Steward to be both saithful and wise in that, to give every one their own portion: And as it is the Pastors duty thus to distribute

the Word of God unto you, fo it is your part to apply it home to your felves, without which application, the former divition of she Word aright, will not feed your fouls: If every man act not the Paftor to his own heart, it cannot profit. Now indeed, the right application of the Word to fouls, is the difficulteft part of Preaching, and it is the hardest point of hearing; in which therenceds both much affection and much direction, the one to be ferious and earnest in it, the other to be wife and prudent in it : without fuirable aflection, it will not passe into the substance of the soul to feed it, no more then the stomack can digest meat, that wants convenient heat; and without discretion and wisdom, to choose our own portion, it will not yeeld convenient food, but increase humours and superfluities, or distemper our spirits. That which I look at in these words, is, the discretion and prudence of this wife Steward in Gods House, after he hath represented the wretched and woful efface of them that are in the flesh, how their natures cannot but act enmity against God, how their end is death and destruction, he Subjoyns in due season a suitable encouragement to believers, jou are not in the flesh, &c. Because there is no man so sensible of that corruption that dwells within, as he that is in part renewed; as pain to a healthful body is most fensible, and as the abundance of light makes a larger discovery of what is disordered and defiled in the house; therefore such upon the bearing of the accurred estate of men in nature, of their natural rebellion against God, and Gods displeasure against them, they are most ready, I say, to apply such things to themselves, to the weakning of their own hands, and sadning of their hearts, as the upright-hearted Disciples were more ready to take with the challenge of betraying Christ, than the falsehearted Judas: Therefore the Apostle prevents such an abuse of the Doctrine, by making application of the better part unto the Romanes, but for you, ye are not of the flesh, &c. Indeed, felf-examination is necessary, and its like the chewing of the meat before it be fent into the stomack, it is as necessary and precedent before right application. I wish that every one of you would consider well what this living Word concerns you ! it is the ground of all our barrenness, no man brings this home to himself which is spoken to all si but ernly the Lord speaks to all, that every man may fpeakteo himfelf, and ask at his own heart, whise is my concernment init? what is my portion? As for you whom the Lord that put

put upon this fearth of your felves, and hath once made you to find your felves in the black roll of perdition, under the hazard of the eternal weight of Gods displeasure, and there hath shewed unto your fouls a way of making peace with God, and a place of refuge in Jesus Christ, which hath sometimes refreshed and eased your hearts, and only was able to purifie your consciences, and calm the florms that did arise in them; if it be henceforth your fludy To walk to please him, and this engagement be on your hearts, To make no peace with the flesh, and corruption that dwells in you. then, I say, the Lord he calls and accounts you, not carnal but spiritual: though there be much carnality in you, yet he denominats from the better part, not from the greatest part, you are not after the fleth, but after the firit. Though Isaac be a weak young child, and Ishmael the fon of the bond-woman be a strong man; yet thou art in Gods account effeemed according to the promile, which shall be the ground of thy stability: Isaac must abide in the house for ever, and grow stronger and stronger, and Ishmael must be cast out and grow weaker and weaker; the one is ordained for deftruction. and to is called the old man, drawing near to its grave; the other for life: and so is a new man, renewed day by day. Thus they are in Gods promife, and you would learn thus to look upon it, not according to their present inequality in firength, but that future inequality and difference, which is wrapt up in the promise of God, and the feed whereof is in you.

As there is a woful penury and scantnesse of examination in the most part of men, who are wholly spent without, and take no leafure to recognize their own fouls; fo there is a miserable excelle, and hurtful superfluity of examination and disputation among many of Gods children, who are alwayes in reflection, and almost never in action, so much on knowing what is, that they take not much leasure to do, or purfue what is not. Truly, I think when the Apostle commands us to examine, whether we be in the faith, and prove our felves, he did not mean, to make it our perpetual exercise, or so to presse it, as we should not endeavour to be in the faith, till we know whether we be in it: that were no advancing-way, to refult to go on in our journey, till we know what progresse we have made, as the custome is. But fimply and plainly, I think, he intended to have Christianity begin at examination, as the first returning of soul, must needs be upon some inquiry and search of the way, and know.

knowledge upon search, that our former way was wrong, and this is only right. But if this be the Porch to enter at, will you sit down and dwell in it, and not go on into the Palace it self? Because you must begin to search what you have learned wrong, that now you may unlearn it, will you be ever about the learning to know your condition; and by this means never attain to the knowledge of the truth? But when you have upon any inquiry, sound your selves out of the way, you should not entertain that dispute long; but hearken to the plain voice of the Gospel that sounds unto you, This is the way, walk in it; I am the way, saith Christ, enter at me, by believing in me: Now, once having found that you are unbelievers by nature, to suspend believing, till you prove whether you be in the faith, is unreasonable and impossible; for certainly having once sound your selves void of it, you must first have it, before you know that you have it, you must first apply to action, and afterward

your examination shall be more easie.

But I would tell a more profitable improvement of such reprefentations of the finfull and miferable efface of the ungodly world, then you use to make of it:and, I think, it is that the Apostles intend, in the frequent turning the eyes of Saintsabout, to the accurled flate of the world; partly confolation, and partly some provocation to suitable walking: things that are opposite, are best known by comparison one with another; each of them casts abroad a light to see the other by. Therefore it is that the Apostles do frequently remind the converted Gentiles, of the wretched effate the world lyes into, and themselves once were into. You see it, I Cor. 6. 11. And such were some of you, but now ye are washed. And Ephel. 2. 1. You who were dead in fins bath be quickned. There is not any thing will more commend unto a Christian the grace of God towards him, nor to look abroad round about him, and take a view of the whole world, lying in wickedness; and then to lock backward to what himself once was, and compare it with what the free grace of God hath made him. Owhat a foul-ravishing contemplation is that ! 1 Job. 5. 19. And we know that we are of God, and the whole world lyes in wickednesse: how doth this highten the price of grace, and how much doth it add to a fouls inward contentment, to think what it was of it felf, and what it would undoubtedly have been, if not thus wonderfully surprized! One used alwayes to look to those below him, that he might not envy these above him. Truly

Z 2

it might do well here, when a Christian is grieved and disquiered, because he hath not attained to that defired measure of the Image of God, and fellowship with him, To cast a look about him, to the miserable and hopeless estate of so many thousands, who have the image of Satan to visibly engraven on them, and have no inward Rirring after this bleffed Image; and reflect a little backward, to the hole of the pit whence he was taken, to look upon that primitive effate that grace found him into, so loathsome as is described, Ezek. 16. Would not such a double fight, think you, make him break out in admiration and be powerful to filence and compose his spirit ? O to think, that I was once in that black roll, of these excluded from the Kingdom! Juch were fome of you, and then to confider, That my name was taken out, and walked by the blood of Christ, to be enrolled in the Register of Heaven; what an astonishing thing is it ! you fee, in nature, God hath appointed contrarieties, and varieties to beautifie the world; and certainly, many things could not be known how good and beneficial they are, but by the fmart and hurt of that which is opposite to them : as you could not imagine the good of light, but by fome fenfible experience of the evil of darkness: Heat, you could not know the benefit of it, but by the vexition of cold. Thus he maketh one to commend another, and both to beautifie the world. thus in art, contrariety and variety of colours and lines, make up one beauty : diverfity of founds makes a fweet harmony. Now this is the art and wildom of God, in the dispensation of his grace, He fetteth the milery of some, beside the happinels of others; that each of them may aggravat another; he puts light beside darkness, spirit fore-against flesh; that so Sainte may have adouble accession to their admiration at the goodness and grace of God, and to their delight and complacency in their own happinels : he presents the flate of men out of Chrift, that you may wonder how you are translated, and may be so abundantly fatisfied, as not to exchange your portion for the greatest Monarchs.

Then, I (ay, this may provoke us, and perfuade us to more fuitable walking. Doth he make such a difference, O do not you unmake it again! do not confound all again, by your walking after the course of the world: conformity to the world is a consustion of what God hath separated: Has infinit grace translated you from

that

that kingdom of darkness to light, O then walk in that light, as children of light! are ye such, owne your stations : consider your relations, and make your felves ashamed at the very thoughts of fin: he points out the deformed and ugly face of the conversation of the world, that you may fall in love with the beauty of holinels: as the Lacedemonians wont to let their children fee their flaves drunk, that the bruitish and abominable posture of such in that sin, might imprint in the hearts of their children a deteffation of fuch Certainly, the Lord calls you to mind often what you have been, and what the world about you is; not to engage you to it, but to alienat your minds from the deformity of lin, and to commend to you the beauty of obedience. You would learn to make this holy use and advantage, of all the wickedness the world lyeth into, To behold in it, as in a glaffe, your own image and likeneffe ; that when you use to hate or despise others, you may rather loath and diflike your felves, as having that same common nature; and wonder at the goodness of God that makes such difference, where none was. This were the way to make gain of the most improfitable thing in the world, that is the fins of other men; for ordinarily the feeing and speaking of them, doth rather dispose us, and incline us to more liberty to fin. Many look on them with delight, some with contempt and hatred of these that commit them, but few know how to speak or look on fin it felf with indignation, or themselves, because of the seeds of it within them with abhorrency. I would think if we were circumspect in this, the worse the world is, we might be the better, the worle the times are, we might frend it better, the more pride we fee, it might make us the more humble, the more impietyand impurity abounds it might provoke us to a further distance from, and disconformity with, the world: Thus if we were wife we might extract gold out of the dung-hill, and suck honey out of the most poysonable weed. The furrounding ignorance, and wickedness of the world, might cause a holy Antiperistasis in a Christian, by making the grace of God unite it felf, and work more powerfully; as fire out of a cloud. and shine more brightly, as a torch in the darkness of the night.

As for you, whose wosul estate is here described, who are yet in the stells, and enemies to God by nature, I would desire you to be stirred up at the consideration of this, that there are some who are delivered out of that prison, and that some have made peace with God, and are no more enemies but friends, and sellow-Citizens of the Saints. If the case were lest wholly incurable and desperat, you had some ground to continue in your fins and-security; But now when you hear a remedy is possible, and some have been helped by it, I wonder that ye do not upon this door of hope offered, bestir your selves, that you may be these who are here excepted, But you are not in the sless is since some are, why may not I be? Will you awake your selves with this alarm! If you had any desire after this estate, certainly such a hope as this, would give you seet to come to Jesus Christ; for these are the legs of the soul, some defire of a better estate, and some probability of it conceived by bope.

SERMON XXIV.

Rom. 8. 9. — If so be that the Spirit of God dwellin you. Now if any man, &c.

Ot will God in very deed dwell with men on earth! 2 Chron. 6. 18, it was the wonder of one of the wifeft of men: and indeed, confidering his infinit Highness, above the hight of Heaven; his immense and incomprehensible greatnesse, that the Heaven of Heavens cannot contain him; and then the basenesse, emptinesse and worthlessnesse of man, it may be a wonder to the wifest of Angels: and what is it, think you, the Angels desire to look into, but this incomprehensible mystery, of the descent of the most High, to dwell among the lowest and vilest of the creatures! But as Solomons Temple, and these visible symbols of Gods prefence, were but shadows of things so come, the substance whereof is exhibited under the Gospel; so that wonder was but a shadow or type of a greater and more real wonder, of Gods dwelling on the earth now. It was the wonder, shall God dwell with man, among the rebellious fons of Adam! But behold a greater wonder fince Chrift came, God dwelling in man, first personally in the Man Christ, in whom the fulneffe of the God-head dwelt bodily, then gravioully in the feed of Chrift, in man by His Spirit; and this makes men (piritual, if fo be the Spirit of Christ dwell in you. You heard

of the first in-dwelling, ver. 3. God fending bis own Son in the likenese of finful flesh, the inhabitation of the Divine Nature in our fleth, which had the likenesse of finful fleth, but without fin ; for he fandified himfelf for our caufe. And truly, this myfterious and wonderful inhabitation, is not only a pledge of the other, That God shall dwell in finful men by his Spirit; but in order of nature, it hath some influence upon the other, without which God could not have dwelt in us. There is so much distance and disproportion between his Majefty and us, that we could not be well united, but by this interveening, God coming down first a step, into the holy nature of the Man Christ, that from thence he might go into the finful nature of other men, Our finful and rebellious nature behoved to be first fanctified this way, by the personal in-dwelling of God in our flesh; and this had made an easie passage into sinful Us, for His Spirit to dwell into us powerfully and graciously; therefore the Spirit of Christ is said to dwell in us, Christs Spirit, not only because proceeding from Him as from the Father; but particularly, because the inhabitation or operation of the Spirit in us, is the proper refult and fruit of that glorious union of our nature with him. He took our flesh, that he might send us His Spirit. And O what a bleffed exchange was this ! He came and dwelt in our nature, that so He might dwell in us: He took up a Shop, as it were, in our flesh, that He might work in us, and make us again conformed to God.

We shall not cut this assunder into many parts; you see the words contain plainly The very essential definition of a spiritual man, and of a Christian. You find a spiritual man and a Christian equivalent in this ver. that is to say, they are taken for one and the self same thing, and so they are reciprocal of equal extent and restraint; every Christian is one after the Spirit, and whosoever is after the Spirit is a Christian: one of Christs, and one after the Spirit is one thing. Now the definition of the Christian is taken from that which really and essentially constitutes him such. He is one in whom the Spirit of Christ dwells, that makes him one after the Spirit, that makes him one of Christs, because it is the Spirit of Christ. As if you define what a man is, you could not do it better then thus, he is one endowed with a reasonable soul: So the Apostle gives you the very soul and form of a Christian, which difference the form all others. As the soul is to the body to make up a man, so

the Spirit of Christ is to the soul and spirit of a man, to make up a Christian: as the absence or presence of the soul makes of unmakes a man, so the absence or presence of this Spirit makes or unmakes a Christian, for you see he makes it reciprocal. If you be Christians, the Spirit dwells in you, but if the Spirit dwell not in

you. you ere not Christians.

A word then to the first of these, that a Christian and a Biritual man are commensurable one to another. It is true, there are fews who are not Jews inwardly, but only according to the letter, Rom. 2. 28, 29. And so there are Christians, so called, who are but so outwardly, and in the letter, who have no more of it but the name and vitible francing in the Church; but we are speaking of that which is cruly that which it is called, whose praise is not of men but of God. The name of a man may be extended to a Picture or Image . for some outward resemblance it hath of him, but it is not a proper speech: no more is it proper to extend the Name of Christians unto the Pictures or Images of Christians, fuch as are deflitute of this inwardlife. You may be properly, according to Scripture-phrase. members of the vilible body; but you cannot have that real and bleffed relation to Jesus Christ the Head, which shall be the source of happinesse to all the living members. I wish you would take it fo. and flatter your felves no more with Church-titles, as if thefewere sufficient evidences for your salvation. You would all be called Christians, but it fears me you know not many of you the true meaning and fignification of that word, the most comfortable fense of it is hid from you. The meaning of it is, That a man is renewed by Christ in the Birit of his mind. As Christ and the Spirit are in-Separable, so a Christian and a spiritual nature are not to be found fevered. Certainly, the very found of the name whereby you are called imports another nature and convertation then is to be found in many: You cannot say that you have a shadow of spirituality, either in your affections or actions; or that you have any real defign and study that way, but only to please your flesh, and satisfie the customs of the world: why do you then usurpe the name of Christianity ? this is a common facriledge, to give that which is holy unto dogs. Others give it to you, and you take it to your felves. But know that though you please your selves and others in this; yet without fuch a renovation of your natures, and fuch a fincere fludy to be inwardly and outwardly conformed to the profession and name of Christianity, you have not your praise of God, and him whom God praises and allows not, he cannot blesse for ever. I am persuaded, there are some who are not only in the letter, but in the Spirit, whose greatest defire and design is. To be indeed when they proseste; and such their praise is of God, and if God praise them now, they shall be made to praise him for ever hereaster: such are allowed to take the name, and honourable style of Christianity unto them: You are Christs, nearly interested in him: and if you be Christs own, he cannot be happy without you; for such was his love, that he would not be happy alone in Heaven, but come down to be miserable with us: and now that he is again happy in Heaven, certainly he cannot enjoy it long alone, but he must draw

up his members unto the fellowhip of that glory.

Now the other thing, that which gives even beeing to a Christian, is, The Spirit of Christ dwelling in him. Of this inhabitation we shall not Gy fo much as the comparison, being frained, will yeeld, neither expatiat into many notions about it : I wish rather we went home with some defires kindled in us, after such a noble guest as the Holy Spirit is, and that we were begun once to weary of the base and unclean guests that we lodge within us, to our own deftruction. That which I faid, that the Spirit is to a Christian what the foul is to a man, if well confidered, might present the absolute necessity and the excellency of this unto your eyes. Consider what sching the body is without the foul, how defiled and deformed a piece of duft it is, void of all fense and life, loathforme to look upon. Truly the foul of man by nature is in no better cafe, till this Spirit enter; it hath no light in it, no life in it, it is a dark dungeon, fuch as is described. Ephes. 4. 18. Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their bearts. You have both in that word, darknesse and deadnesse, want of that shining light of God in the mind, to that it cannot differn spiritual things, that makes to our eternal peace : all the plainnesse and evidence of the Gospel, though it did shine as a Sunabout you, cannot make you fee or apprehend either your own mifery, or the way to help it; because your dungeon is within : the most part cannot form any fenfible notion of spiritual things, that are daily founding unto them: in the Word. The eye of the mind is put out, and if it be darknesse, how great is that darknesse? Certainly the whole man is without a temple

without light, and your way and walk must be in the dark, and indeed it appears that it is dark night with many fouls; because if it were not dark, they could not run out all their speed among pits and fnares, in the way to defruction. And from this woful defect. flows the alienation of the whole foul from the life of God; that primitive light being eclipsed, the foul is separated from the influence of Heaven: and as Nebuchadnezzars foul acted only in a bruital way, when driven out amongst beasts; so the soul of man, being driven out from the presence of the Lord, may act in's way common to beafts, or in some rational way in things that concern this life, but it is wholly spoiled of that divine life of communion with God: it cannot tafte, finell or favour fuch things. Oif it were vifible unto us, the face of the rumous foul, we would raise a more bitter lamentation overit, then the Tems did over Terusalem, or the Kings and Merchants have reason to do over fallen Babylon! Truly, we might bemoanit thus, how is the faithful city become a barlot, righteousnesse lodged in it, but now murderers, 1sa. 1. 21. Man was once the dwelling place of princely and divine graces and Vertues, the Lord himself was there, and then how comely and beautiful was the foul! But now it is like the desolate cities, in which the beafts of the defert ly, and there houses are full of doleful creatures, where Owls dwell, and Satyrs dance; where wilde beafts cry, and Dragons in the pleasant Palaces, 1/a. 13. 21, 22. and Fer. 50. 39. So mighty is the fall of the foul of man, as of Babylon, that it may be cryed, It is fallen, and become the habitation of devils, and the hold of every foul firit, and a cage of every unclean and bateful bird, Rev. 18, 2. All the beafts flock now to it, all the birds of darkneffe take their lodging in it, fince this noble gueft left it, and took away the light from it; for the Sun hath not shined on it since that day: All unclean affections, all beaftly lufts, all earthly defires, all vain cogitations, get lodging in this house, the Betbel is become a Betbaven, the house of God become a bouse of vanity, by the continual repair of vain thoughts: the boufe of prayer, is turned in a den of theeves and robbers; that which was at first created for the pure service and worship of God, is now a receptacle of all the rebellious and idolatrous thoughts and affections: the heart of every man is become a Temple full of Idols.

This is the flate of it, and worse then can be told you! Now judge if there be not need of a better guest then these. O what

abfoluse

absolute pecefficy is there of such a Spirit as this, to repair and reform the ruinous spirit of man, to quicken and enlighten the darkned mind of man! even that Spirit, that made it at fift a glorious Palace for God, that Spirit that breathed the foul into the formed clay, must repair these breaches, and creat all again. Now when the Spiris of Christ enters into this vile and ruinous cottage, he repairs it, and reforms it, he firikes out lights in the heart, and by a wonderful eye-falve, makes the eyes open to fee : He creats a new light within, which makes him behold the light thining in the Golpel; and behold all things are new, himfelf new, because now most loathfome and vile; the world new, because now appears nothing but vanity in the very perfection of it; and Gad new, because another Majeffy, glory, excellency and beauty thines into the foul, then ever it apprehended. And as the Spirit 'enlightens, so He enlivens this Tabernacle or Temple, He kindles a holy fire in his affections, which must never go out; it is such as cannot be kindled it it go out, but by the beams of the Sun, as the Poets fancied the Vestalfire. The spirit within the soul is a fire to consume his corruption, to burn up his droffe and vanity: Christ comes in like a refiner, with the fire of the Spirit, and purges away earthly lufts, and makes the love of the heart pure and clean, to burn upward toward Heaven. This Spirit makes a Christian-foul move willingly toward God, in the wayes that feemed most unpleasant: It is an active principle within him that cannot reft, till it reft in its place of eternal reft, and delight in God. And then the Spirit reforms this house, by casting out all these wild beats that lodged in it, these savage and unruly affections that domineered in man: this firong man entering in casts them out: there is much rubbish in old waste Palaces. Neb. 4. 2. O how much pains is it to cleanse them I our house is like the house of these Nobles, Fer. 5. 27. Full of deceit, as a cage is full of birds, and our beart full of mickednesse and vanity, Jer. 4.14. Certainly it will be much labour, to get your unclean spirits caft out, that is the groffer and more palpable lufts, that reign in you; but when these are gone forth, yet there is much wickednesse and uncleannesse in the heart, of a more subtile nature, and by long in-dwelling almost incorporated and mingled with the foul; and this will not be gotten out with gentle sweeping, as was done, Luk. 11. 25. that takes away only the uppermost filth that lyes loofest, but this must be gotten out by much washing and cleaning; and ileta A a 2 there-

therefore the Spirit enters by blood and water. There are idols in the bears, to which the foul is much engaged, it amites and closes with them, Each 36 and these must be cleaned and mustied out. There is much deceit in the heart, and this lyes cloffeft to te, and is engroffed into it: and indeed this will take the help of fire to leparate it y for that is of the most active nature to faparate things of a diverte mature s: the Spirit must by their take our your drolle, and all objecte Spirit will not do alone, but hongurs you with the fellowship of this work; and therefore you must lap your account, that the operation and reformation of this house, for fo glorious a Gueft, will be laborious in the mean time : But O how infinitly is that compensed ! one hours sellowthip with him alone, when all firingers are caft out, will compense all, will make all to be forgotten; the pain of mortification will be swallowed up in the pleasure of his inhabitation; When I halt awake I shall be fatisfied with thy likeness. When He shall take up house fully in you. it will fatisfie you to the full. In the mean time, as he takes the rule and command of your house, so for the present he provides for it, the provision of the foul is menmbent to this Divine Guest: and O how fweet and facisfying is it it the peace and joy of the Ho-If Ghoff, which are the intertainment that he gives a foul, where he reigns, and buth brought in right coulneffe, Rom. 14. 17. What a noble train doth the Spirit bring alongs with him, to furnish this house? Many rich and coffly ornaments hang over it, and adora it. to make it like the Kings Wife, all glorious within, fuch as the ornumerot of a neck and quiet first I Pet. 3. 4. which is a far more precious and rich hanging, than the most ourious or precious consenture of corruptible things: the cloathing of humility, fimple in thew ; but rich in fubitance, 1 Pet. 9.9. which enriches and beaueither the foul that hath it, more than all Selomons glory could do his perfon; for better is it to be of a humble furit with the lawly, then divide the foil with the proud, Prov. 16. 19. In a word, the Spirit makes all new, puts a new man, a new fathion and lange on the foul, which first the Court of Heaven, the highest in the world; and is conformed to the nobleft and highest pattern, the Holineffe and Beaney of the greatest King. And being lodged within, O what fweet fruits is the Spirit dayly bringing forth to feed and delight the foul withell ! Gal. 5. 22, 23. And he is not only a Spirit of Sandification, but of Confolation too and therefore of all, she moft

most merchy to be received into contributes for he is a beforecomforcer, Johna 16. when there is no friend nor dever without. but a foul in that posture of Heman, Pfal. 88, 18, and in that defolate chare of the Churches, Jerem. Lament. 1. 2. Among all ber lovers the bath name to comfort ber, vest. 17. Spreading forth ber hands, and mone to comfort her, vert 21. Sighing, and none to comfort ber: to fuch a case to have a living, and over-running foring of comfore within, when all external and lower conforations, like winter-brookes, that dry up in fummer, have dryed up and differpointed thy expectation; fure this were shoppy gueff, that could do this. O that we could open our hearts to receive him! the will be the think the tree of

SERMON XXV.

Rom. 8. 9. If so be that the Spirit of God dwell in you. Now if any man, &c.

Here is a great marriage spoken of Eph. 5. That bath a great mustery in it, which the Apostle propoundeth as the famplar and archetype of all marriages, or rather as the fabflance; of which all conjunctions and relations among the greatures are but the haddows. It is that marriage between Christ and his Church, for which it would appear this world was builded. to be a Palace to celebrat it into; and especially the upper-house. Heaven, was made glorious for that great day, where it shall be for lemnized. The first, in order of time, that was made; by God himself in paradife, certainly to repretent a bigher mystery. The marriage of the fecond Adam with his Spoule, which is caken our of his bloody lide, as the Apostle imports, Rab. s. Now there is the greatest inequality and disproportion between the parties. Christ and finners; to that it would fear a despense matter, so bring two fuch differe and unequal natures to fuch sneer unique as may caft a copy to all unions and relations of the exercises. Bue He who se first, made a kind of marriage browers Howen and Earth, in the composure of man, and jounced regesher an immore

tal fpirit in fuch a bond of amity with corruptible duft; hath found out the way to help this and make it fealable !! And truly, we may conceive the Lord was but making way for this greater mykery of the union of Christ with us, when he joyned the breath of Heaven with the duft of the earth : in this he gave some representation of another more mysterious conjunction. Now, the way, that the wildome and love of God, hath found out to bring about this marriage, is this, Because there was such an infinite distance, between the only begotten Son of God, who is the expresse character of his Image, and the brightness of his Glory, and Us finful mortal creatures, whole foundation is in the duft; therefore it pleased the Father, out of His good-will to the match, To fend his Son down among men, and the Son out of his love to take on our flesh, and To fill up that distance with his low condescendence, to be partaker of flesh and blood with the children. And how, what the Lord spoke of man fallen, in a holy kind of irony or mock. Behold he is become as one of us, that men may truly fay of the Son of God, not fallen down from Heaven, but come down willingly, Lo be is become as one of us, like us in all things, except fin, which hath made us unlike our telves. This bond of union, you have in the verf. 3. Christ so infinitly above sinners, and higher then the Heavens, coming down to low, to be as like finners as might be, or could be profitable for us, in the likeness of finful flesh, &c. But yet this bond is not neer enough, that conjunction feemeth but general and infirm; both because it is in some manner common to all mankind, who shall not be all advanced to this priviledge. By taking on our nature; he cometh hearer to humane nature, but not to fome beyond others; and befides, the diffance is not filled up this way, because there is a great disproportion between that nature in Christ, and in us : In Him, it is holy, and undefiled, and seperated from fin; but in Us, it is unclean and immerfed into fin; fo that albeit he be nearer us, as a many yet he is far diffant and unlike us, a holy, perfect man: Now, what fellowship can be between light and darkness? as Paul speaketh of the marriage of Christians with Idolaters: much greater diffance and difagreement, is between Christ and us. Therefore, it feemeth that some of us must be changed and eransformed & But Fim it may not be, he cannot become liker us than by pareaking of our field a for if he had become a finner indeed, the would have become folike us, that he could not help himilest not

us either: this would ecliple the glory and happiness of the marriage: but in that he came as near as could be, without difabling him/elf, to make us happy, and so he was contented to come in the place of finners, and take on their debt, and answer to Gods Justice for it; yes, and in his own person, he submitted to be tempted to fin, though it had been evil for us he had been overcome by it; yet this brings him after lower and nearer us, and maketh the union more hopeful. But fince he can come no lower, and can be made no liker us in the cale we are in; then certainly (if the match hold) We must become liker him, and raised up out of our miserable effate, to some suitableness to his holy Nature; and therefore the love and wildom of God, to fill up the distance compleatly, and effectuat this happy conjunction, that the creation feemeth to grown for, (for verf, 23. the whole creation is pained till it be accomplished) he hath sent his bleffed Spirit to dwell in Us, and to transform our natures, and make them partakers of the divine nature, 2 Pet. 1. 4. as Christ was pareaker of humane nature; and thus the diffance shall be removed, when a bleffed Spirit is made flesh, and a fleshly man made spirit, then they are near the day of espousals: and this indwelling of the spirit, is the last link of the chain, that fastens us to Christ, and maketh our flesh in some measure like His holy flesh. By taking on our flesh, Christ became bone of our bone, and flesh of our flesh: But the union becometh mutual, when we receive the spirit; we become bone of His bone, and flesh of His flesh, as it is expressed, Epb. 5. 30. In allusion to the creation of Eve, and her marriage to Adam: the ground of the marriage is, That near bond of union, because she was taken out of man, and therefore because of his flesh and bone, she was made one flesh with him; even so the finner must be partaker of the Spirit of Christ, as Christ is partaker of the flesh of finners: and thefe two concurring, thefe two knots interchanging and woven thorow other, we become one flesh with him. And this is a great mystery indeed, to bring two, who were so far assunder, so near other. Yes, it is nearer then that too; for we are faid, not only to be one flesh with Christ, but one firit, 1 Cor. 6. 17. He that is joyned to the Lord is one firit; because he is animated and quickned, by one Spirit, that tame Spirit of Chrift : and indeed birits are more capable of union, and more fit to embosome one. with another, then bodies; therefore the nearest union conceivable,

the to the major of birty by affection to this maketh two fould one for it ecompores their fpirit out of the body, where it liver, and Cerleth it shere where it lovethern the series and or as an armine

Now, my beloved, you fee what way this great marriage, that beaven and earth are in a longing expectation after, thall be brought about ... Christ be did forfake his Fathershouse, when he left that holy habitation this Fathers bosome, a place of marvellous delight. Prov. 8. 40. And descended into the lowest parts of the earth. Ent. 4.0. And He came out from the Father into the world, Joh. 16, 28, This was a great journey to meet with poor finners. But, that there may be afull and intire meeting, you must leave and for fake your fathers house took and forget your own people, Plak 45. 10. You must give an intire renounce to all former lovers, if you would be His sall former bonds and engagments must be broken, that this may be tyed the fafter : And to hold to the fibject in hand, you must forfake and forget the flesh, and be possessed of his holy Spirie : at he came down to our fielbe you mint rife up to meet him in the Spirit : the Spirit of Christ must indeed prevent you, and sake you out of that necural mediane you are born into, and bring you a great journey from your felves, that you may be joyned unto Him.

This Spirit of Christ is his mellenger and ambassadour, sent before-hand to fit you, and fuit you for the day of Espoulah t and therefore he must have a dwelling, and constant abode in you. This indwelling, imports A pecial familiar operation, and the perpetuity or continuance of it. The Spirit is every where in his being, and he worketh every where too ; but here he hath a special and peculier work in commission, To reveal the love of God in Christ, to enauge the foul to love him again, to prepare all within for the great day of Esponsale, to purific and purge the heart from all that is displeasing to Christ, to correspond between Christ and his Sponle, between Heaven and Earth, by making interceffion for her when the cannot pray for her felf, as you find here, perf. 26, and fo sending up the news of the souls panting and breathing after Christ, fending up her love, growns and fighs to her beloved, giving line! ligence of alther necessicies to Him, who is above, in the place of an Advocat and Interceeder; and then bringing back from Hewell light, and life, direction from her Head (for the Spirit must tend in all cruth) and confeistion; for Christ buth appointed the spirit

to lipply his absence; sand basedulors itse four insects mend dend cill he areas agains you do no chir against and reciprocal law to I Job. 4. 13. Horoby we know that we dwell in bine, and be in any by the friend that he base givens. It is much independ to dwell one with anything but much greater to divilions in unatter vanditions cin col, such a wonderful decenthalige in the no in him i and he in us a for the Spirit carries the foul conficement and bring Christ we it wetendown to the cerch . He in the Mellenger chier carrier Latters between both : our prayers to blim, and the prayers for my and lone-tokens to us , the anointing that seathers as all stines. from our husband, 4. 7db. a. ar. and revealing to we the things of God: & Gor, 2. 12 giving un the fielt fruits of that happy and glosions communion we much have with Christ in Heaven, of you lee were 24. of this chap, and fealing us tenbe dup of redomption, Epb. 1.39 and 4 20. Supplying us much divine power against our Spiritual enemies, fesching alones from Heaven that fittength whereby out Lord and Savious everame all , Est 3, 16, Oct. 5, 27. This is a prefence that fem have fresh a familiar and love abode Bue com cainly, all short are Christy would be merie in forme meeting diene wholesmen hath it, its perpessel, the Spinis dwells in them sides not a followraing for a feafan, not a ladging for a night, as forme have fits and flares of feeling God, and fome transient motions of conviction of interior of nice south and the puddle shell go through them so light priors and de man mayon them, and change when in buil chin in a continuirelidence a where che Spirie cales up house the mitte lob, 14. 16: 13 . Aff the Son shide in the banfa for over 1 foli & care much more the marter of the boale must abide whice the Scarie where he dwelle fuch gotten the command of that boule : With nower to pur in his hand, and religion do him , for where hed wellsh he must rule at a good resignist fle is show the greatest week thes is now to do in the most webs aspeiring with remains by the the Creation, and the guile of all the rad: the is about the theating and walling this Lampiex and me maybe petilizedetheben be me hash began this good mark will perfer is maill the day of Chaife will me for profession of Phile 1,5 & and this is the grand application of beliances schafther was this directors effected so them by atomife a characte spirit is

nors, he an irrespentible and mechingestile Governor or do-

Therefore I would that up all in a word of exhorestion to you. would apply your felver to feek him, and shen keep him; to seseive him, and then recein him. At in thus that he must first preventus for anno mention fay that Jefus is the Chrift, bur by the perit of God, to no man can indeed pray for the Spirit, but by the pirits own interpellion within him. Where God thath bestowed any thing of this Spirit, it is known by the kindly and fervent defires afcer more of it. . Now, fince we have fuch a large and ample promile, Buck 36,137. Foel at all of the pouring out of the Spirit, and that in as absolute and free a manner as can be integined; and this renewed by Chrish, and confirmed by his Prayer to the Father for the performance of it; Job. 14. 16, 17. and then we have a fiveep and affectiones promise progounded in the most moving and loving memor that can be Link. I s. ig. where he discourageth is to pray for the Spirit, and that from this ground, the our Hehrenly Fa-ther who placed that manual effection in other fithers towards their children, whereby they cannot refuse them bread when they cay for it: He who was the Author of all actural affection a maft extainly transcend them infinitly in his love to his children or the builistances, Shall not be that planted the ears, liver, and be that formed the eye, fee? So may a poor foul resion it felt to forme confidence: Shell not He who is the fountain of all natural love in men and beats, have much more Himfelf, and if my father will not tive me a flont when I feek brend, certainly he will far leffe do it? Therefore if we being with have been to give good things to our childring how much more fault our Phovenly Father gine het Spirit to thomethat uth him! Alas that we flouded want frich a gift for not siling it I my beloved, les us enlarge our defires for this Spirit and feels more essentily; and no doubt offelion, and importantly will not be fine amij empty. Is it any wonder we receive not a because we sak not, or we sake couldly, that we ceach him in a manner so deny me per abolds regan, I may fay, frigide; decer negare, sele frequently, and sile beauty onto deny. O there we could by this ingagement enjoys with beauty to be more in Prayes? But profit our felves double, and we need not profit thing allows.

Verl 90 Epille to the Comanes.

the first grace be wholly a furprifal, yet certainly he theps that able method in the enlargements of grace, that when he gives He enlargeth the heart more after it, He openeth the mouth to ask and receive, and according to that capacity, fo is His hand opened to fill the heart. Q why are our hearts that, when his hand in open I Again, I would exhort you in Jellis Chrift, to incertain the Spirit fuitably, and this thall keep Him. To this purpole are thefe exhortations, Grieve not the Spirit, Eph. 4. 30. and queneb not the Spirit, 1 Thef. 5.19. There is nothing can grieve Him, but fin, and if you intertainthat, you cannot retain Him. He is a Spirit of hor lineste, and He is about the making you boly; then do not marr him in his work, labour to advance this, and you do him's pleasure. If you make his holy Lemple so unclean eage for hereful birds, or a Temple for Idole, how can it but grieve him? and if you grieve the Spirie, certainly the Spirit will grieve you, will make you repent it at the heart. Please him, by hearkning to his motions, and following his direction, and he shall comfort you : His office is to be a fpring of confolation to you a but if you grieve him, by welking in the imagination of your hearts, and following the higgestions of the Fielh, His enemy, no doubt that fpring will cure its channel and ther way ; and dry up for a feafon toward you. It is not every the or infirmity that grieves Him thus, if to be that it grieve thee but the intertaining of any fin, and making peace with any of his enemies, that cannot but difficule Him: and O what loff you have by it! You displesse your greatest friend, to please your greatest enemy: you blot and bludder that seal of the Spirit, that you shall not be able to read it, till it be cleanled and walked again. Now, if any man have not this Spirit of Chrift, be is none of bis, he is not a Christian : take this alongs with you, who aim at nothing but the external and outward them, or visible flanding in the Church : 16 you have not this Spirit, and the feal of this Spirit found on you. Christ will not know you for his in that day of his appearing

Bb a

tution y deither that elene faglely, but

the first grace be wholly a susprial, yet certainly he sheet this title and entered in the commence of the control of the cont

Rom 8. 10. And if Christ be to you, the body is dead because of sin, &cc.

ODS prefence is his working; his prefence in a foul by his T Spirit, is his working in flich's foul in fome (pecial manner, not common to ell men, but peculiar to them whom he hath moten. Now his dwelling is nothing elfe, but a continued, fami-ist and endlette working in a foit, till he live conformed all within to the image of His Son. Phe foul is the office-house, or work-bobse that the Spirit hathtaken up, to frame in it the most curious piece of the whole Creation, even to restore and repair that Ma-her piece which came last from Gods hand, ab ultima mann, and so the chiefell, I mean, she image of God, in right coulnels and hoof the bond of union with God, but the Spirit is the bond of union with Christ. Corist is the peace between God and us, that ites of two one, but the Spirit is the Link besween Christ and us, whereby he bath immediat and actual interest in us, and we in Him. I shid the usion between Christ and a foul shadowed out in Scripture, by the descript relations among creatures. (for truly these are but madows, and that is the body or lubstance) and because an mice that is mutual, is nearest, it is often fo expressed, as it imores an interchangeable relation, a reciprocal conjunction with The last is cast on both lides so make it strong, Christ in by this one Spirit, 1 Joh. 4. 13. Hereby we know that God dwelletb in us, and we in him , by his Spirit which be bath given us. You find is often in John, who being most poffessed with the love of Chrift, and most fensible of his love, could best expresse it : I in them, and they in me: He that keepeth his commands dwelleth in Him , and he in Mim; as the names of married persons are spelled through her, fo doth he spell out this in-tiwelling : its not cobabitation, but mabitation; peither that alone finglely, but mutual inbabitati

which importes to a kind of Post tour into the mich inching said The ministroprospects teniginable Sheif the Hestele up beites by faith : bringeth him into the bears; for it is the very application of a Servious to sandulifoul. It is the very applying of his blood and fofferings to the sound what fin buth made in the confeience : "the laying of that herifide propithe by weeks wounded conficutor is that whichheale it, pecifice it, and columnit. A Ohriffian by settiving the offer of line Gofpel cordially and affectionally, brings in Christ offered into his houle, and then falverion comes with him. Therefore, believing is receiving, John. 1. the very opening of the there atb let in an offered Saviour , and then Christ the possessing the heart by fatthe Helmorks by love, and he than theether in level. anellech in God, and God in him. Love hach the special verter in section is transports the fout, in a manner, out of it felf, to the beloved Cant. 1.9. anima eft abi umat non abi animarche fixing and offiblishing of the best on God is a dwelling in Him ifor the confide and most continued refidence of the anoth ferious choughes and af-Coldinate mill be their dwelling in the all full ness and diches of grace in Jelus Christ: as the spirit dwelleth where he worketh, to the foul dwelleth where it delighteth raits confidence in God, miketh a frequent iffue of outgoing to Him is delighted and breathings after Him: And by means of this fame, God dwelleth in the heart's for love is the opening up of the inmost chamber of the heart to Him, it brings in the beloved in to the word lecrets of the foul, to lye all night betwise His breaks, as a bundle of myrabe. Cant 1, 12. And indeed all the fiveet odours of holy duties, and all the performing of good works and edifying speeches, fpring out only and are fent forth from this bundle of myrrhe that lyes betwint the breafts of a Christian, in the inmost of his heart, from Christ timelling in the affections of the foul.

Now, this being the hand of union betwist Christ and us, it follows necessarily that who ever bath not the Spirit of Christ, he is none of this, and this is subjuyed for prevention or removal of the misapprehentions and delutions of men in their felf-judgings. Because felf-line blinds our eyes, and maketh our hearts deceive chemselves true are given to this felf-flattery, to pretend and claim so mintered in Jesus Christ, even though there he no more evidence for a then the external relation that we have to Christ, as

:51

. Chap.8.

308

members of his rifible body, or partitete of a common influence of his Spirit. There are fome external bondrend eyes to Christ, which are like a knot that moyeafily be looked if anything get hold of the end of it, as by our relations to Christ by baptisms, hearing the word, your ourmed coveranting to be his people : all these age loofe unlike lenots; It is at mise to matie them, as to tie them, yes, and more safe; and yet many have no other relation An Christ them what these makes But it is only the Spirit of Christ gives tous therintitles and intereffech us in Him, and Him in us; icesthe Spirit working in your fouls mightily and continually, making your beares cemples, for the offering of the facrifice of prayer and praise, calling out all idels out at their comples, that He alone may bendered and worthipped, by the effectionate fervice of the heart, purging them from all filchineffe of theft and spirit; It is the Spirit, il by, thus dwelling in men, that maketh them living members of the erue body of Christ, lively joyned to the head, Cirif, this maketh him yours, and you his : by vercue of this He may commend you se His own, and you may use and impley Him as your own. Now, for want of this in most pare of men, they also ment this living, diving interest in Christ: they have no resistant an imaginary and notions in repriety and right to the Lord Jesis; for Child must first cake policition of us by His Spirit, before we have and give the right over us. What shall it profite us, my beloved, sto be called Christians, and to esteem our selves so, if really we be Home of Christs ? thall it not highten our condemnation. to much the more, that we defire to palle for fuch, and give out our felves for and yet have no inward aquaintence and interest in Him, whose name we love to bear ? Are not the most part shadows and pictures of true Christians, bodies without the foul of Christianity, that is, the Spirit of Chrift, whole hearts are treasures of wholednesse and deceit, and flore-houses of iniquity and ignorance, It may be known what treature fills the heart, by that which is the confint and common vent of it, as our Saviour speakes, Matth. 19. 19. and 12. 34, 35. Out of the abundance of the beart the mouth peaks. the feet walks, and the band works ? Coufider then, if the Spirit of God dwellesh in fuch unclean habitations and dark dungaous, cell tainly no uncleannels or darknels of the houle day blader him come in ; but it is a fure argument and evidence That he is not

ver come it because the Prince of derinesale mon yet col our many fouls, nor yet the unclean fpirite that lodge within ; thefe haunt your hearts, and are so familiar now as ever. Sure I am, mane fouls have never yet changed their guelb, and it is as fure that, the first quest that taketh up the foul, is darkneis and the peres wickeducis with imparalelled deceitfulnels : there is an accurred trinity. in flead of that bleffed Trimity, the Facher, the Son, and the Holy Spirit ; and when this holy Trinity cometh in to dwell, that other of Hell must go out. Now, my beloved, do you think this a light, matter, To be disowned by Jesus Christ: Truly, she wood of Christ. which is the character of all our evidences and rights for Hesven. difowns many, as baffards and dead members, withered branches s. and certainly, according to this word He will judge you; the word that I have foken hall julge you in the daft day o Ochae is a heavy word I you have the very rule and method of proceeding laid down before you, now which that be punctually kept at that great day: Now, why do you not rend your ditry and condemnatory fentence here registred? If you do not rend it how, in your confessors, he will one day rend it before men and Angels, and provounce this, I know you not for mine, you are some of wine. But if you would: now take it to your hearts, there might be hope that it thould go no further, and come to no more publick hearing t there were hope that it should be repealed beforethet day, because the state entry of the Spirit of Christ, is, to continue men of the that they ate unbelievers, and without God in the world; and if this were done, then is were more entire to obtaine you of Christ righteous. neffe, and perfunde you so embrace is; and this would lead in another link of the chain, the conviction of judgement, so parswade you so refign your felves to the Spirite rule, and renounce the kingdom of Sacon e this were another trinity a trinity upon earth. three besting witnesse on the earth that you have the Spirit of God so ni un isab ail to Balls Las confects or reduct

the confidences excited that tour News of Christ fee in you,

For f. too. All the preceding vertes from to be purpelly for downby size Apollo, for the comfort of Christians, against the remner of office and correspondent than a for jache preceding Chaples, he purpose the whole body of Christ militant, Resping to his onemorage from much for empire to the heliofination life, and this



He rether inflation in his own parlen shen insthetened alt impanded to the different Spints and yet in this chapter, he propounds the confolecitin of Christian were generally , that all may know, That thefe privile agestiand immunicies belong even to the memel and weaked of Christians that as the best have reason comourn in themselves. to the world whe not sealon to rejoice in Jelus Christ. And this would alwayer be minded, that the ampleft grounds of ftrongeft confolstion are general to all that come indeed to Jeffe Chrift, and are not refleited into Saints of fuch and fuch a groush and facure; alle terminen principles of the Cofpel are more full of this milk of dotal levich if you would list it out of them, then many particular grounds which you are laying down for your felves. God bath for difficient and contrived the work of our filmstion, that in this life, he the thick guttered much, in some respect, such pothing over. thit is to by thick no more reason to beal then snother , but will be colification to fe desert and movem overhis som evil heart, and the emptinell of it it and he that buth gathered leffe, hath inclome! Cettle no was ? I mean had not empladed and thus out from the he to their glorious priviledges, which may expedie gloristion id rejuycing from the hearts that there might be an equality in the Bodyt tientakerh theftronger Christian to pentake with the weaker ib bla blaset things, and the weaket with the stronger in blastieres things the minimum ones in the stronger in blastieres. altite regarded status the Entral buy not have indep to sign on a dry tree, the good, For, beholds he doed will give; even to such a place to bie bottle and aname; betten than of fone and claughters. deliver the souther more of this haly Spine, he will not include to fight that then and effective that they derenne take to shettile very bistable of distriction and festivators bistable of distriction and festivators bistable of the same of proceeds further, to the fruits and effects of fin dwelling in us, tad) enlarge the confolation against that too. Now, if Christ be in you. the body, &c. Seeing the word of God harh made fuch a connexi-on between through death mand death in the mages of the, and that whicherson of infiliation present of committy, and sabellion against Good, of the process problem squarentification and raise points and sabellion against distributed by the sale of the

is (hould, exerce its full power to defirm all; fejog we have av tible character of the currie of God the west of as in the abrest by of our poolies? It may look with flich I village the Tour mountains for inges the were but earnest of the full butte and weight of western and that fin were not fully fatisfied for, nor Judice fully contented by Christs ransome. Now, he oppoles to this misconception, the firmgest ground of consolation. If Christ be in you, though your bodies must die for fit, became im dwelfern in them, fer this spirie fpiries are not only immortal in being, but that eternal happy being is begun in you; the feeds of it are call inco your fours, and shall certainly grow up to perfection of holiness and happiness, and this through the right councile of Christ, which affureth that fire unto you; The comfort is, ie's neither rocal, for it is only the death of your bodie; not is it perpetual, for your bodies that be railed again to life eternal, perf. 11. And not only is it only part, and for a feafon, but it is for a bleffed end and purpole, it is that fin may be wholly cleanled out, that this tabernacle is taken down : as the leprous houles were to be taken down under the Law, and as now we use to cast down Pen-lodges, the better to cleane them of the infection: It is not to prejudge him of life, but to infisithing in a better life. I Thus you fee that it is neither total nor perpetual, but it is medicinal and profitable to the foul; it is but the death of the body for a moment, and the life of the foul for ever,

SERMON XXVII.

Rom. 8. 10. And if Christ be in you, the body is dead because of fin, & Constaling to the

by looking on Kim was is the referrettion and the

His is the high excellency of Christian Religion, that it concains the most absolute precepts for an boly life; and the greates comforts in hearb : for from thete two, the truth and excellency of Religion is to be meatured: if it have the highbad perfected rate of walking; and the chiefest confort withill. Now, the perfection of Christianity you law in the rule, how spirimixture? how traffcending all the most exquilite precepts and less of men deriving a holy convertation from the highest fountain. she Spirit of Christ, and conforming it to the highest pattern, the mill of God. And indeed in the first word of this werf, there is someshing of elfe excellent nature of Christianity holden out, H'Christ be in you, which is the true description of a Christian, one in whom Christis which imports The divine principle, and the spiritual subjeti of Christianity. The principle is Christ in a man, Christ by His Spirit dwelling in him. This great Apostle knew this well in his own experience, and therefore he can speak befin this flyle, I live, yet not I, but Christ in me, Gal. 2. 30. Importing that Christ and His Spirit is to the foul, what the foul is to the body: that there is a living influence from Heaven, that acts and moves the foul of a Christian as powerfully, yet as sweetly and pleasantly, as if it were the natural motion of the fool: and truly it is the natural motion of the foul, its that primitive life which was most connatural to the foul of man, which fin did deprive us of : all the powerful constraint and violeace that Christ uses in drawing the fouls of men to him, and atter him, is as kindly unto them, and perfects them as much, as that impulse by which the foul moves and turns the body : a lweet compullion, and bleffed violence! Now this should make Christians often to reflect upon another principle of their life then themselves, that by looking on Him who is the resurrection and the life, who is the true Vine, and abiding in Him by faith, their life may be continued and increased. It is sertainly much reflection on Him who is all in all; and lette upon our felves, that maintains this life; and therefore, the most part of men being wholly strangers to this, wheaber in their purpoles, or practices, or judyings of both, unapolities ted with any higher look in Religion, then they ale in their natural and civil actings, he doth give mobiled to affire us that they are firangers, alienated from the life of God, without God and without Christ in the world.

But then, the firitual subject of Christianity is here: Christ in you, not Christ without you, in ordinances, in profession, in some civil earriage; but Christ within the heart of a man, that is a Christian: It is the receiving of Christ into the soul, and putting Him on upon the inner man, and renewing it, that makes a Christian;

Christians

pt

id

n,

be

2-

ift

m

B

it

C-

ut

0

1-

1

not being externally closthed with him, or compalled about with him in the administration of the Ordinances: It lears, me, mott part of us who bear that name of Christianity, have no character of it within, if we were looked and learthed. Many are like the fepulchres Christ speaks of, without painted and fair, within nothing What have many of you more of but rottennesse and dead bones. Chrift, then what a blind man bath of light? it is round about him, but not within him. The light hath shined in darkneffe, but your darknesse cannot comprehend it : You are environed with the outward appearances of Christ in his Word and Ordinances and that is all; but neither within you, nor woon many of you, thing either of his light or life? not to much as any outward profellion or behaviour fuitable to the revelation of Christ about you: as if you were albamed to be Christians, you maintain groffe ignorance, and practife manifest rebellion against his known will, in the very light of the Gospel. How sew have so much tindure of Christ, fo much as to colour the external man, or to cloath it with any blamelessness of walking, or form of Religion? How few to much as Christians in the Letter? for you'are not acquainted either with Letter or Spirit, either with knowledge, or affection, or practice. But suppose that some have put on Christ on their outward man, and colour over themselves with some performance of religious duties, and smooth themselves with civility in carriage; yet also ! How few are they who are renewed in the spirit of their mind, and have put Christ on their inward man, who have opened the secrets of their hearts, and received him to by all night between their breafts? How few are bulled about their hearts, to have any new impression and dye upon their affections, to mould them after a new manner, to kill the love of this world and the lusts of it, and cast out the rottennels and superflutty of naughtings which abides within? But some there are, who are persuaded thus to do, to give up their spirits to Religion, and all their business and care is, To have Christ within, as well as without in Now, if the rest of you will not be perswaded to be of this number confider what you pre-judge your selves of of all the comfort of Religion; and then Religion is no Beligion, and to no ournoles if you have no benefit by it. And certainly, except Christ bailityou as a king to full you, and a Prophet to teach you, to subdue your lusts, and to dupel your darknesse, when he appears he cannot appear to your comfort and

and Calvation: You are deprived of this great cordial against death. death must feife upon all that is within you, foul and body, fince Chriff the Spirit of life is not within you. Happinels without you. will not make you happy : falvation round about you, will not fave you: If you would be laved, there must be a near and immediat linion with happinesse, Christ in the heart, and salvation cometh with him. A Christian is not only Christ without, not imputing his fine to him, clothing him with His righteousnesse; but Christ within too, cleanfing the heatt from the love of fin, perfetting boline fe in the fear of God, Do not think you have any fhare in Christ without you, except you receive Christ within you; because Christ is one within, and without, and His gifts are undivided. Therefore true faith receives whole Chrift, as a compleat Saviour; even as He is intirely offered, to He is undividedly received: as He is without, faving us, and within, landifying us, Christ without, delivering from wrath, and Christ within, redeeming from all iniquity, these cannot be parted more then His coat that had no feam. It is a heavy and weighty word of this Apostles, 2 Cor. 13. 5. examine your selves, whether ye be in the faith: know ye not your felves, that Christ is in you, except you be reprobates? I wish ye would lay it to heart, who have never yet returned to your hearts : If Christ be not formed in you, as Gul. 4. 19. You are as yet among the refuse, droffe, and that which must be burnt with fire : you cannot but be cast away in the day when he makes up his jewels. Where Christ is, He is the hope of glory, he is an immortal feed of glory. How can you hope for Christ, who have nothing of Him within you?

Now the other touch flone of true Religion, is, the great comformit furnifier to the foul: And of all comforms the greatest is that which is a cordial to the heart, against the greatest sears and evils. Now, certainly the matter of greatest sears is death, not so much because of it self, but chiefly because of that evenity of unchangeable misery, that naturally it transmitts them unto. Now, it is only Christian Religion possessing the heart, that arms a man compleatly against the sear either of death it self, or the consequents of it: it giveth the most powerful consolution, that not only overcometh the bitternesse, and taketh out the stine of death, but thangeth, the nature of it, so far as to make it the matter of tri-

umph and gloristion.

There is something here supposed, the worst that can befall a Christian,

205

Christian, it is the death of a part of him, and that the worst and ignoblest part only, the body is dead because of sin. Then, that which is opposed by way of comfort to counterballance it, is, the life of his better and more noble part. And besides we have the fountains both of that death and this life, mans sin the cause of bodily death. Christs right coule for the fountain of spiritual life.

Of death many have had tweet medications, even among these that the light of the Word hath not shined upon: and indeed they may make us ashamed who prosesse Christianity, and so the hope of the resurrection from the dead, that they have accounted it only true wisdom and sound Philosophy, To meditat often on death; and made it the very principal point of living well, To be always learning to die; and have applyed their whole studies that way, neglecting present things that are in the by, have given themselves to search out some comfort against death, or from death. Yea, some have so prosted in this, that they have accounted death the greatest good that can befall man, and persuaded others to think so. Now, what may we think of our selves, who scarce apprehend mortality, especially considering that we have the true sountain of it revealed to us, and the true nature and consequents of it.

All men must needs know that death is the most universal King in the world, that it reigns over all ages, fexes, conditions, nations, and times: though few be willing to entertain thoughts of it; yet fooner or later they must be constrained to give it lodging upon their eye-lids, and fuffer it to florm the very flrongest tower, the beart, and batter it down, and break the strings of it, having no way either to flee from it, or relift it. Now, the consideration of the general inundation of death over all mankind, and the certain approaching of it to every particular mans door, hath made many ferious thoughts among the wife men of the world!" But being deflitute of this heavenly light that thineth to us, they could not attain to the original of it; but have conceived that it was a common tribute of nature, and ar univerfal Law imposed upon all mankind by nature, having the fame reason that other mutations and changes among the creatures here below have ; and so have thought it no more firange thing then to fee other things diffored in their elements, Now indeed, feeing they could apprehend no other bitter ingredient in it, it was no wonder that the wifest of

baia

or an all or side of the mi

h,

12

18

in

et

31

18

d

0

them could not fear it, but rather waithend expect it as a relt from

their labours, as the end of all their mileries.

But the Lord hith revealed unto us in his Word, the true cause of it, and to the true nature of it. The true canfe of it is fin, fin entred into the world, and dorth past upon all, for that, all have fire ned, Rons, 5, 12, Man was greated for another purpole, and upon other conditions, and a Law of perpetual life and eternal happineffe was past in his favours; he abiding in the favour, and obeying the will, of Him that gave him life and being. Now, fin interpofing, and separating, between man and God, loofing that blessed knot of union and communion, it was this other law that fucceeded, as a furrable recompense. Thou shall die: le is resolved in the Council of Heaven. That the union of man shall be dissolved, his foul and body separated, in just recompence of the breaking the bond of union with God. This is it that hath opened the fluce. to let in an inundation of milery on mankind : this was the just occation of that righteous, but terrible appointment, It is appointed that all men once fould die, and after death cometh to Indement. Heb. 9, 27. That fince the body had inticed the foul and luggested unto it such unnatural and rebellious motions of withdrawing from the bleffed fountain of life; to fatisfie its pleasure, the body should be under a sentence of deprivement and forfeitour of that great benefite and priviledge of life it had by the fouls indwelling. and condemned to return to its first bale original; the duft, and to be made a feel of worms, to lodge in the grave, and be a subject of the greatest corruption and nottennesse; because it became the instrument, yea, the incitement of the source fin against that God that had from Heaven breathed a spiritanto it, and exalted it above ell the duft or clay in the world. Now, my beloved, do we not ger manyremembrances of our fin ? Is not every day prefenting out primitive departure from God, our firftlepention from the foinitain of life by fin, to our view, and in such lad and worful effects pointing one the hainpulnelle of fin it Do you not feemens bodies every day diffolved, the exbernacie of earth taken down, and the foul confirmined to remove but of it h Botowhat influence buth it upon wis what do the multiplied finneralles wook upon us to be may be fortow for our friends, but listle or no apportention of our own mortelity, and hale impression of fin, that separate our febils from God. Who is made fadly to reflect upon his original, or to mind

me

ife

fin

in

60

pi-

ng

0

ed

he

nis he

to co

d

mind feriously that strange that all of us sear death, and sew are straid of sin that christic death in its bosome. That we are so milling to resp corruption in our bodies, and yet we are so earnest and 1-borious in sowing to the field. Be not deceived, for you are dayly resping what you have sowen: And O that it were all the harvest! but steams is only the putting in of the lickle of vengeance, whe first our of it: But O to shink on what sollows, would certainly restrain men, and cool them in their servent pursuits after fin!

SERMON XXVIII.

and the tired from the heady, most fractale of feritary at

Rom. 8. 10. — The body is dead because of sin: but the Spirit is life because of righteousnesse.

HE Sting of death is fin, and the strength of fin is the Low, faich our Apostle, 1 Cor. 13: 56. Thete ewo concur to make man mortal, and thele two are the bitter ingredients of death. Sin procured it, and the Law appointed it is And God hath feen to the exact execution of that Lawallall ages ; fon where man liverh and shall not taffe of death? Two only escaped the common lot. Enoch and Elias's for they pleafed God, and God took them: and belides, it was for a pledge, that at the left day all shall not die but be changed. The true cause of death is fine and the true nature of it is pepul, to be a punishmene of ho : take away this relation to fin, and death wants the fling. But in its fift appointment, and as it prevails generally over men, acadeous eli mors. it hath a flingthat pierceth deeper, and woundern lover then to the diffelution of the body, it goeth in to the innermoft perce of the foul, and woundeth that eternally. The truth is the death of the body is Dot either the first death, or the laft debib : he is anther placed in the middle between two deaths; and its the wait of the first and the root of the laft. There is a death immediatly hath enfued up to itin, and it is

5

the leparation of the foul from God the fountain of life and bleffednessand this is the death often foken of ou who were dead in fins and trepaffes, &c. Eph. 2. 1. Being past feeling, and alienated from the Life of God, Eph. 4. 18, 19. And truly this is worte in it telf then the death of the body timply, though not fo fentible, because spiritual: the corruption of the best pare in man, in all reason is worke then the corruption of his work part : but this death which confifts especially in the losse of that blessed communion with God . which made the foul happy, cannot be found till fome new life enter, or elle till the last death come, which adds infinit pain to infinit loffe. Now the death of the body succeeds this souls death, and that is the separation of the foul from the body, most suitable, seeing the foul was turned from the fountain spirit to the body, that the body should by his command teturn to duft, and be made the most defiled piece of duft. Now this were not fo grievous, if it were not aftep to the death se come, and a degree of it, introductive to it. But that statute and appointment of Heaven hath thus linked it, after death comes Judgment : Because the foul in the body would not be sensible of its separation from God, but was wholly taken up with the body, neglecting and miskenning that infinit loffe of Gods favour and face; therefore the Lord commands it to go out of the body, that it maythen be sensible of its infinit loss of God, when it is separated from the body; that it may then have leafure to reflect upon'it felf, and find its own furpassing milery; and then indeed infinit pain and infinit loffe conjoyned, eternal banishment from the prefence of that bleffed Spirit, and eternal torment within it felf. these two concurring, what posture do you think such a foul will be into? There are some earnest of this in this life, when God reveals his terrour, and fets mens fins in order before their face, () how intolerable is it! and more insupportable then many deaths. They that have been accousinted with it, have declared it, the ferrours of God are like poyfonable arrows funk into Jobs Birit, and drinking up all the moisture of them. Such a spirit as is wounded with one of thefe darts fact from Heaven, who can bear it? not the most patient and most magnanimous spirit, that can Justain all other infi-mities, Prov. 18.14. Now, my beloved, if it be fo now, while the foul is in the body, drowned in it, what will be the case of the foul feparated from the body, when it shall be all one fenfe to reflect and inte Lot. There is a dout him we hat he had enfand by lish at sehined

This is the fling of death indeed, worse then a thousand deaths, to a foul that apprehends it ; and the leffe it is apprehended, the worse it is; because it is the more certain and must shorely be found, when there is no brazen serpent to heal that sting. Now, what comfort have you provided against this day? what way do you think to take out this fling? Truly, there is no balm for it, no Phylician for it but one; and that the Christian is only acquainted with: He in whom Christ is, he hath this soveraign antidot against the p you of Death, he hath the very sting of it taken out by Christ, death it self killed, and of an mortal enemy made the kindest friend. And so he may triumph with the Apostle, O death, where is thy sting, O grave, where is thy victory! Thanks be to God in Jesus Christ who giveth us the victory, I Cor. 15. 55. The ground of his triumph, and that which a Christian hath to oppose to all the forrows and pains and fears of death mustred against him, is threefold, one, that death is not real, a fecond, that it is not total; even that which is, and then that it is notperpetual. This last is contained in the next verfithe second expressed in this very and the first may be understood or implyed in it. That the nature of death is fo far changed that of a punishment it is become a medicine, of a punishment for fin, it is turned into the last purgative of the foul from fin; and thus the sting of it is taken away, that relation it did bear to the just wrath of God. And now the body of a Christian under appointment to die for fin. that is, for the death of fin, the eternal death of fin. Christ having come under the power of death, hath gotten power over it, and spoiled it of its stinging vertue, he hath taken away the poysonable ingredient of the curle, that it can no more hurt them that are in Him, and fo it is not now vested with that piercing and wounding notion of punishment : though it be true that fin was the first in-lett of death, that it first opened the sicue to let it enter and flow in upon mankind; yet that appointment of death is renewed, and bears a relation to the destruction of fin, rather then the punishment of the finner, who is forgiven in Christ: And Ohow much folid comfort is here! that the great reason of mortality that & Christian it subject unto, is that he may be made free of that which made bim at first mortal. Because fin hath taken such possession in this earthly tabernacle, and is so firong a poyson, that it hath infected all the members, and by no purgation here made can be fully cleanfed aut, but there are many secret corners it lurks into, and upon occafion

casion vents it self: therefore it hath pleased God in His infinit goodneffe, to continue the former appointment of death, but under a new and living confideration, to take down this infected and defiled tabernacle, as the houses of leprofie were taken down under the Law, that to they might be the better cleanfed, and this is the last purification of the foul from fin. And therefore, as one of the Ancients faid well , That we might not be eternally miferable, mercy bath made us mortal. Justice hath made the world mortal, that they may be eternally miserable, but to put an end to this misery, Christ hath continued our mortality. Elle he would have abolished death it felf, if he had not meant to abolish fin by death, and indeed it would appear this is the reason why the world must be confumed with fire at the last day, and new Heavens and earth succeed in its room, because as the little house, the body, so the great house the world, was insected with this leprosie, & so subjected to vanity and corruption because of mans finitherefore that there might be no remnint of mans corruption, and no memorial of fin to interupt his eternal joy, the Lord will purify and change all : all the members that were made infruments of unrighteouinefs, all the creasures that were fervants to mans lufts, a new form and fashion shall be put on all, that the body being restored, may be a fit dwelling place for the purified foul, and the world renewed, may be a fit house for righteous men. Thus you fee that Death to a Christian is not real death; for it is not the death of a Christian, but the death of fin his greatest enemy, it is not a punishment, but the enlargement of the foul.

Now, the next comfort is that which is, is but partial, it is but the diffolution of the lowest part in man, his body; so far from prejudging the immortal life of his spirit, that it is rather the accomplishment of that. Though the body must die, yet eternal life is begun already within the soul; for the Spirit of Christ hath brought in life; the Righteousnesse of Christ hath purchased it, and the Spirit hath performed it and applyed it to us: not only there is an immortal being in a Christian, that must survive the dust some immortal well-being in joy and happinesse, which only deserve the name of life, that cometh never to its full perfection, till the bodily and earthly house be taken down. If you consider seriously what a new life a Christian is translated unto, by the operation of the Holy.

Ghoft, and the ministration of the word, it is then most active and lively when the soul is most retired from the body in meditation: the new life of a Christian, is most persect in this life, when it carrieth him the surthest distance from his bodily senses, and is most abstracted from all sensible engagements, as you heard; for indeed it restores the spirit of a man to its native rule and dominion over the body, so that it is then most persect, when it is most gathered within it self, and disingaged from all external intanglements.

Now, certain it is, fince the perfection of the foul in this life confifts in such a retirement from the body, that when it is wholly separated from it, then it is in the most absolute state of perfection; and its life acts most purely and perfectly when it hath no body to communicat with, and to entangle it either with its lufts or necesfities. The Spirit is life, it hath a life now which is then best when furthest from the body; and therefore it cannot but be surpassing better when it is out of the body: and all this is purchased by Christs rightequinesse: As mans disobedience made an end of his life. Christs obedience hath made our life endlesse: He suffered death to fling him, and by this bath taken the fling from it : and now, there is a new statute and appointment of Heaven published in the Gospel, whosoever believeth in Him shall not perish, but have eternal life. Now indeed, this bath to intirely changed the nature of death, that it hath now the most lovely and desirable aspect on a Christian, that it is no more an object of fear, but of defire, amicable, not terrible unto him : fince there is no way to fave the paffenger, but to let the veffel break, he will be content to have the body splitted, that himself, that is his soul, may escape; for truly a mans foul is himself; the body is but an earthly tabernacle that must be taken down, to let the inhabitant win out to come near his Lord: the body is the Prison-house that he groans to have opened, that he may enjoy that liberty of the fons of God: And now to a Christian, death is not properly an object of patience, but of desire rather; I defire to be dissolved, and be with Christ, Phil 1.23. He that hath but advanced little in Christianity will be content to die: but because there is too much flesh, he will desire to live; but a Christian that is riper in knowledge and grace will rather defire to die, and only be content to live: he will exercise patience and submillion Dd 2

1

nit

n:

e-

36

ıft

n-

cy

h-

d

d

mission about abiding here; but groanings and pantings about removing hence; because he knoweth that there is no choice between that bondage and this liberty.

SERMON XXIX.

Rom. 8. 10. The body is dead because of sin: but the Spirit is life, &c.

T was the first curse and threstning, wherein God thought fit to comprehend all mifery, Then shalt die the death in that day thou eateff : though the fentence was not prefently executed according to the letter, yet from that day forward man was made mortal; and there seemeth to be much mercy and goodness of God interveening to plead a delay of death it felf, that so the promile of life in the fecond Atlan might come to the first and his poflerity, and they might be delivered from the fecond death, though not from the first. Alwayes we bear about the markes of finin our bodies to this day, and in so far the threatning taketh place, that this life that we live in the body, is become nothing elfe but a dying life : the life that the ungody that live our of the body is a living death , and either of thefe is worfe then simple death or deflruction of beeing. The ferious contemplation of the miferies of this life, made wife Solomon to praise the dead more then the living, contrary to the custom of men, who rejoyce at the birth of a man-child, and mourn at their death : yes, it preffed him further. to think them which have not at all been, better then both; because they have not seen the evil under the Sun: this world is such a Chaos, fuch a maffe of mileries, that if men understood it before they came into it, they would be far more loath to enter into it. then they are now afraid to go out of it. And truly we want not remembrances and representations of our misery every day, in that children come weeping into the world, as it were bewaiting their own misfortune, that they were brought forth to be fenfible Subjects of misery. And what is all our life-time, but a repetition

of fight and grouns, engiety and fatiety? fosthing and longing, dividing our spirits and our time between them. How many deaths must we fuffer, before death come ? for the absence or loss of any shing much defired, is a separation no lesse grievous to the hearts of men, then the parting of foul and body: for affection to temporal perishing things, unites the toul so unto them, that there is no parting without pain. sion of that continuity without much vexation; and yet the foul must suffer many such cortures in one day, because the things are perishing in their own nature, and incertain. What is fleep, which devours the most part of our time? but the very image and picture of death, a visible and daily representation of the long ceffation of the fenfitive life in the grave; and yet truly it is the best and most innocent part of our time, though we accuse it often : there is both leffe fin, and leffe mifery in it; for it is almost the only leniment and refreshment we get in all our miseries. fought it to affwage his grief, and eafe his body: but it was the extremity of his mifery that he could not find it. Now, my beloved, when your find that which is called life, subject to so much mifery, that you are confirmed often to defire you had never been born; you find it a valley of tears, a house of mourning, from whence all true delight and folid happinels is banished : seing the very Officers and Serjeants of death are continually furrounding us, and walk alongs with us, though unpleasant company, in our greateff contentments, and are putting marks upon your doors, as in she time of the Plague upon houses insected, Lord bave mercy upon us, and are continually bearing this metto to our view, and founding this direction to our ears, cito, procul, din, to get foon out of Sodom that is appointed for destruction, to fly quickly out of our felves to the refuge appointed of God, even one that was dead and is alive, and bath redeemed us by his blood; and to get far off from our felves, and take up dwelling in the bleffed Son of God, through whose fieth there is accesse to the Father; seing all these (1 say) are fo, why do not we awake our felves upon the found of the promife of immortality and life, brought to our ears in the Gospel? Mortality hath already feized upon our bodies, but why do ye not earch hold of this opportunity of releating your fouls from the chains and fetters of eternal death? Truly, my beloved, all that can be spoken of cormency and miseries in this life, I suppose we could imagine:

imagine all the exquisite torments invented by the most cruel tyrants since the beginning, to be combined in some one kind of torture, and would then stretch our imagination beyond that, as far as that which is composed of all torments, surpasseth the simpless death; yet we do not conceive nor expresse unto you that death to come. Believe it, when the soul is out of the body, it is a most pure assisting, all sense, all knowledge: and seing where it is dulled and dampished in the body, it is capable of so much grief or joy, pleasure or pain, we may conclude That being loosed from these stupisting earthly chains, that it is capable of infinit more vexation,

or contentation, in a higher and purer frain.

Therefore we may conclude with the Apostle, that all men by nature are miserable in life, but infinitly more miterable in death; only the man who is in Jesus Christ, in whose spirit Christ dwells, and hath made a temple of his body, for offering upreasonable service in it. that man only is happy in life, but far happier in death: happy that he was born, but infinitly more happy that he was born mortal, born to die; for if the body be dead because of fin, the first is life because of righteou frelle. Men commonly make their accompts, and calculat their time lo, as if death were the end ofit : truly, it were happinelle in the generality of men, that that computation were true, either that it had never begun, or that it might end here; for that which is the greatest dignity and glory of a man his immortal foul. it is truly the greatest misery of finful men, because it capacitates them for eternal milery. But if we make our accompts right, and take the right period, truly death is but the beginning of our Time, of endlesse and unchangeable endurance either in happinesse or mi. fery: and this life in the body, which is only in the view of the shortfighted fons of men, is but a firsit and narrow paffage into the infinit ocean of eternity; but so inconsiderable it is, that according as the spirit in this passage is sashioned and formed, so it must continue for ever; for where the tree falleth, there it lyeth. There may be hope that a tree will fprout again, but truly there is no hope that ever the damned foul shall fee a spring of joy; and no fear. that ever the bleffed spirits shall find a winter of grief, such is the evennesse of eternity, that there is no shadow of change in it.

O then, how happyare they in whose souls this life is already begund which shal then come to its Meridian, when the glory of the field sown like withered hay into the dust the life as well as the light of

the righteous is progressive, its shining more and more till that day come, the day of Death, only worthy to be called the prefent day, because it brings persection, it mounts the fout in the highest point of the Orband there is no declining from that again. The spirit is now alive in some holy affections and motions a breathing upwards, wreftling towards that point : the foul is now in part united to the fountain of life, by loving arrendance and obedience, and it i longing to be more clofly united: the inward tentes are exercifcu about spiritual things, but the burden of this clayie manfrom doth much dull and damp them, and proves a great Remora to the spirit : the body indisposes and weakens the soul much : its life as in an Infant, though a reasonable soul be there, yet overwhelmed with the incapacity of the organs, this body is truly a prifon of refirsing and confinement to the foul, and often loathfome and uglythrough the filthinesse of fin: But when the spirit is delivered from this necessary burden and impediment, O how lively is that life it then lives ! then the life, peace; joy, love and delight of the foul, surmounts all that is possible here, further then the highest exercise of the foul of the wifest men surpastes the bruitish-like apprehensions of an infant : and indeed then, the Christian comes to his full flature, and is a perfett man when he ceafeth to be a man.

How will you not be perswaded, beloved in the Lord, to long. after this life, to have Christ formed in your hearts, for truly the generality have not to much as Christ fashioned in their outward babit ; but are within darkneffe and earthineffe, and wickedneffe. and without, impiety and profanity: will you not long for this life! for now you are dead while you live, as the Apostle speaks of widows that live in pleasure: The more the soul be satisfied with earthly things, it is the deeper buried in the grave of the flesh, and the further separated from God: Alas! many of you know no other life. then that which you now live in the body, you neither apprehend what this new birth is, nor what the perfect flature of it shall be afterwards; but truly while it is thus you are but malking shadows. breathing clay, and no more. A godly man used to calculat the years of his nativity from his fecond birth, his conversion to God in Christ: And truly, this is the true period of the right calculation of life, of that life which shall not see death. True life hath but one period, that is, the beginning of it; for end it hath none: I befeech you reckon your years thus, and I fear that you reckon

Adilker

pour selves, many of you, yet dead in sins and trestates. Is that life, I pray you, To ear, to drink, to sleep, to play, to walk, to work? Is there any thing in all these worthy of a reasonable soul, which must survive the body, and so cease from such things for ever? Think within your selves, do you live any other life then this? What is your life, but a tedious and wear some repetition of such bruitish actions, which are only terminat on the body? O then how miserable are you, if you have no other period to reckon from, then your birth day! If there be not a second birth day before your burial, you may make your reckoning To be banished eternal-

ly from the life of God.

As for you, Christians, whom God hath quickned by the Spirit of His Son, bemuch in the exercise of this life, and that will maintain and advance it: let your care be about your spirits, and to hearten you in this study, and to beget in you the hope of eternal life, look much, and lay fast hold on that Life-giving Saviour, who by his right eous life, and accursed death, hath purchased by his own blood, both happinesse to us and holinesse: Consider what debters ye are to Him, who loved not his own life, and spared it not to purchase this life to us. Let our thoughts and affections be occupied about this high purchase of our Saviours, which is freely bestowed on them that will have it, and believe in Him for it: if we be not satisfied with such a low and wretched life, as is in the body, He will give a higher and more enduring life, and only worthy of that name.

SERMON XXX.

Rom. 8. 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken you, &c.

T is true, the foul is incomparably better then the body; and he is only worthy the name of a Man, and of a Christian, who prefers this more excellent part, and imploys his fludy and time about it; and regards his body only for the noble guest that lodges within it: and therefore it is one of the prime consolations that Christianity affords, that it provides chiefly for the happy estate of this immortal piece in man; which truly were alone sufficient to draw our fouls wholly after Religion, suppose the body should never tafte of the fruits of it, but die, and rife no more, and never be awak'd out of its fleep; yet it were a sufficient ground of engagement to godlinesse, that the life and well-being of the far better part in man, is fecured for eternity, which is infinitly more then all things beside can truly promise us, or be able to perform. Certainly whatfoever elfe you give your hearts to, and spend your time upon, it will either leave you in the midft of your dayes, and at your end you shall be a fool; or you must leave it in the end of your dayes, and find your felves as much disappointed; or to speak more properly, because when your time is ending, your life and being is but at its beginning, you must bid an eternal adieu to all these things whereupon your hearts are fet, when you are but beginning But this is only the proper and true good of the foul, Christ in it, most portable and easily carried about with you; yes, that which makes the foul no burden to it felf, and helps it to carry all things eafily; and then most inseparable, for Christ in the foul is the spring of a never-ending life of peace, joy and contentation, in the fountain of an infinit goodnesse, and it out-wears time and age, as well as the immortal beeing of the foul : yea, fuch is the Arength

strength of this consolation, that then the soul is most closly united, and fully possessed of that which is its peculiar and satisfying good, when it leaves the body in the dust, and escapes out of this prison,

unto that glorious liberty.

But yet chere'is belides this an additional comfort comprehended in the verf. read, that the fleep of the body is not perpetual, that it that once be a wakened and resited up to the fellowship of this glory: for shough a man should be abundantly satisfied if he possesse his own foul, yet no man hateth his own flesh : the foul hath some kind of natural inclination to a body suitable unto it, and in this it differs from an Angel; and therefore the Apostle when he expresfeth his earnest groan for intimat presence of his foul with Christ. he subjoyns this correction, not that we defire to be uncloathed, but cloathed upon it, 2 Cor. 5. 1, 2, 3. If it were possible, sayes he, we would be glade to have the fociety of the body in this glory, we would not defire to cast off those cloaths of flesh, but rather that the garment of glory might be spread over all, if it were not needful, because they are old and ragged, and would not suit well ; and our earthly Tabernacle is ruinous, and would not be fit for fuch a glorious guest to dwell into, and therefore it is needful to be taken down : well then, here is an overplus, and as it were, a furcharge of confolation, that feing for the present it is expedient to put off the present cloathing of flesh, and take down the present earthly house; yet that the day is coming that the same cloaths renewed, shall be put on, and the same house repaired and made fuicable to Heaven, shall be built up; that this mortal body shall be quickned with that same Spirit that now quickens the soul, and makes it live out of the body; and so the sweet and beloved friends, who parted with fo much pain and grief, shall meet again with fo much pleasure and joy; and as they were sharers together in the mileries of this life, shall participat also in the bleffednesse of the next: like Saul and Jonathan, lovely and pleafant in their lives, and though for a time separated in death, yet not alwayes divided. Now is the highest top of happinesse, to which nothing can be added; its comprehensive of the whole man, and its comprehensive of all that can be imagined to be the perfedive good of man.

It is no wonder then, that the Apostle reckon this Doctrine of the Resurrection amongs the foundations of Christianity, Heb. 6.1.2, for truly these two, the immortality of the soul, and the resurredi-

an of the mortal body, are the two ground-stones, or pillars of true Religion, which if they be not well fettled in the hearts of men, all Religion is tottering and ruinous, and unable to support it self. That the foul cannot tafte death, or fee corruption, and that the body shall but take it, and as it were fainte it, and cannot alwayes abide under the power of it, thefe are the prime foundations upon which all Christian perswasion is built; for without these be laid down in the lowest and deepest part of the heart, all exhortations to an holy and righteous life are weak and ineffectual, all confolations are empty and vain; in a word, Religion is but an airy speculation, that hath no confidence but in the imaginations of men; it is an house upon fand, that can abide no blaft of temptation, no wave of milery, but must straight way fall to the ground. From whence is it, I pray you, that the perswasions of the Gospel hath so little power upon men, that the plain and plentiful publication of a Saviour is of fo fmall vertue to ftir up the hearts of men to take hold on him? How comes it to passe that the precepts and prohibitions of the most high God, coming forth under his authority, lays so little refirsint on mens corruptions? that so sew will be perswaded to stop their course, and come off the wayes they are accustomed? that men pull away the shoulder, and stop the ear, and make their hearts as adamant, incapable of being affected with either the authority or love of the Gospel? that when He pipes unto us, so sew dance, and when he mourns, so sew laments? Is it not because these two foundations are not laid, and mens hearts not digged deep by earnest consideration, to receive these ground-stones of Christianity, the belief of their fouls eternal survivance after the duft, and of the revivance and resurrection of the body after it bath stept a while in the dust. I remember, Heathers have had some noble and rare conceptions about vertue, and some have laboured to enamour men with the native beauty of it, and to perswade them that it was a sufficient reward to it felf; and truly it would far more become a Christian who knoweth the high and divine pattern of holinesse to be God himfelf, and so must needs behold a far surpassing beauty and excellency in the Image of God than in all earthly things ; I fay, it would become him to accustome himself to a dutiful observance of Religion, even without all refpect to the reward of it: he would train his heart to do homage to God, out of a loyal affection and respect to His Majesty, and from the love of the very intrinsick beauty

the

beauty of obedience, without borrowing alwayes from such selfie confiderations of our own bappine ffe or mifery. Notwithstanding such is the posture of mans spirit now, that he cannot at all be engaged to the love of Religion, except some Seen advantage concilat it; and therefore the Lord makes use of such selfie principles in drawing men to Himself, and keeping them still with Him: and truly considering mans infirmity, this is the spirit and life of all Religion, Immortality and Resurrection, that which gives a lustre to all, and quickens all, that which makes all to fink deep, and that which makes a Christian stedfast and immovable, 2 Cor. 5. 8. It is certainly Hope that is the key of the heart, that opens and shuts it to any thing. These the Apostle Peter, I Epist. L. blesseth God heartily for the new birth, and in the expressing of it, makes hope the very term of that generation, and so it must be a substantial thing. Bleffed be God who bath begotten us again to a lively hope: Hope hath a quickning power in it, it makes all new where it comes, and is full of spirit; it is the Helmet and Anchor of a Christian, that which hears the dint of temptation, and makes him fleady in Religion: No man will put in his plough in this ground, or fow unto the Spirit, but in hope, for he that loweth must low in hope, elfe his Plough will not go deep, 1 Cor. 9. 10. This then is the very spirit and life of Religion, the resurrection of the dead, without which our faith were in vain, and men would continue still in their fins, Certainly it is the deep inconsideration of this never-ending endurance, of our fouls, and reflitution of our bodies to the fame immortality, that makes the most part of men so slight and superficial in Religion, else it were not possible if that were laid to heart, but men would make Religion their business and chief business.

We have here the two genuine causes of the resurection of the bodies of Christians, the resurrection of Christ, and the inhabitation of his Spirit. The influence that the resurrection of Christ hath on ours, is lively and fully holden out by this Apostle, I Gor. 15. against them who deny the resurrection from the dead. If Christ be not raised, your faith is in vain, ye are jet in your sins, and they that are assessed from the dead. Religion were nothing but a number of empty words of show; Preaching were a vanity and imposture; Faith were a meer sency, if this be not laid down as the ground stone, Christ raised, not as a natural person, but as a common politick person, as the first spirits of them that sleep, vers. 17, 18, 19, 20. Where he alludes to

the ceremony of offering the first fruits of their harvest, Lev. 23,10. for under the Law they might not eat of the fruits of the land till they were landtified, all was counted prophane till they were Tomeway confecrated to the Lord. Now, for this end the Lord appointed them to bring one theaf for all, and that was the reprefentative of all the rest of the heap, and this was waved before the Lord, and lifted up from the earth, now according to the Apostles argument, Rom. 11 16. If the first fruits be holy, so is the lump; for it represents all the lump; and therefore Jesus Christ the chief of all his brethren, was made the first fruits from the dead, and lifted up from the grave, as the representer of all the lump of his elect, and so it must needs follow That they shall not continue in the grave, but must in due time partake of that benefite, which he was first entred in pol. fession of, in their name, and for them : for if this first fruits be holy, fo the whole lump must be holy; and if the first fruits be rifen, fo must the lump. You see then the force of the present reason, If the Spirit that raised Christ dwell in you, He shall also raise you, namely because he raised up Christ the very first truits of all the reft; fo that Christs refurrection is a fure pledge and token of yours. and both together are the main balis and ground-work of all our hope and falvation, the neglect and inconfideration whereof makes. the most part of pretended Christians to walk according to that Epicurean principle, let us eat and drink, for to morrow we shall die : as if there were no life to come, they withold nothing from their carnal minds that cam fatisfie or plesfe their lufts. But for you . who delire a part in this refurrection, and dare scarcely believe for great a thing, or entertain such a high hope, because of the fight of your unworthinesse; as ye would be awaked by this hope to righteoufneffe, and to fin no more, verf. 34. of that Chap. So you may encourage your selves to that hope, by the refurrection of Christ; for it is that which hath the mighty influence to beget you to a lively hope, 1 Pet. 1.3. Look upon this as the grand intent, and special design of Christs both dying and rising again, that he might be the first fruits to functifie all the lump. Nevertheless it is not be desect of your bodies, for they are often a great impediment and retardment to the spirit, and lodgeth the enemy within their walls, when he is chased out of the mind by the Law of the Spirit of life; but it is the great defign of God through the whole work of redemption, and the defert of Christ your head; and therefore you may

entertain that hope, but take need to walk worthy of it, and that is, if we have this hope, let us parifie our felves, let us who believe that we are rifen with Christ, let our affections on things above, else we dishonour Him that is risen in our name, and we dishonour that Temple of the Holy Ghost, which he will one day make so glorious.

SERMON XXXI.

Rom. 8. 11. But if the Spirit of him that raised up Christ from the dead, &c.

S there is a twofold death, the death of the foul, and the death of the body; fo there is a double refurrection, the refurrection of the foul from the power of fin, and the refurrection of the body from the grave : as the first which is spiritual, then that which is bodily ; to the first refurredien is of the Spirit, then the fecond of the body, and thele two have a connexion together, therefore faith the Apofle John, Bleffed are they who have part in the first resurrettion, for on such the second death bath no power but they hall be Pricks to God Sc. Rom 20. 6. Although death must come their bedier, proude sting wherein the strength of it lyes, is taken away by Christ, than it hath no power to hure him whole spirit is raised out of the grave of fin and truly it is hard to tell which is the greatest change, or the most diff. cult to raile, a Body out of corruption to life, or to to raile, a Soul out of fin to grace. But both are the greatest changes that can be, and shadowed out under the similitude of the greatest in nature, for our conversion to God is a new birth, anew creation. and a refurrettion in Scripeure flyle,; and to both require appeared the fame power, the almighty power of his Spirit, you who we dead in fin bath He quickned, &c. O what a notable change It maketh. them no longer the fame men, bue new creatures ; and thesefore it is the death of fin, and the refurredion of the foul a for as long as it is under the chains of darkneffe, and power of fin, it is free

most the dead, it is buried in the vilest sepulcities old graves, and these full of rottennesse and dead mens bones, are nothing to appresse the lamentable case of such a soul; and yet such are all by nature; whatsoever excellency or endowment menhave from their which or education, yet certainly they are but apparitions rather then any real substance, and which is worse, their bodies is the sepulcities of their souls; and if the corruption of a soul were sensible, we would think all the putrisactions of bodily things but shadows of it. And therefore no sooner is there any inward life begotten in a soul, but this is the very first exercise of it, the abhorrency of the soul upon the sight and smell of its own to athsomnesse.

Now, there is no hope of any reviving, though all the wildom and art of men and Angels were imployed in this bufmeffe, there is nothing able to quicken one fuch foul, untill it please the Lord to speak fuch a word as he did to Lazarus, Arife, come forth, and fend his Spirit to accomplish his word, and this will do it : when the Spirit cometh into the foul, he quickeneth it and this is the first refurrection : O bleffed are they who have part in this ! whole fouls are doswen out of the dungeon of darkneffe and ignorance, and brought forth to behold this glorious light that thineth in the Gospel, and raised out of the grave of the lutts of ignorance, to live unto God henceforth; for luch they have their part in the fecond refurrectian to life, for you fee thefe are conjoyned, If the Spirit dwell in von He hall raile you, Sec. You fee here two grounds and resions of the refurrection of the body, Chriffs rifing and the Spirits induct ling a now I find thele in Scripture made the two fountains of all Christianity, both of the first and second refurrection.

The refurrection of Christ is an evidence of our Justification, the the cause of our quickening or vivisication, and the ground and pledge of our last resurrection; and all these are grounds of strong consolation. The first you have, Rom. 4. 25. Christ died for our fins, and rose for our Justication, and the vers. 34. of this Chap. Christ is dead, year ather that is risen again; who then shall condemn? Here is a clear evidence that He hath payed the debt wholly, and fatisfied Justice suits: since He was under the power of death, imprisoned by Justice, certainly he would not have wonstee, if he had not payled the uttermost sarching; therefore his glorious resurrection is a suit of the manifestation of his present sacisfaction; it is a publick acquitioned and absolution of him from all sour debt; and so by consequence and absolution of him from all sour debt; and so by consequence

entertain that hope, but take heed to walk worthy of it, and that is, if we have this hope, let us partite our felves, let as who believe that we are rifen with Chrift, fet our affections on things above, elle we difhonour Him that is rifen in our name, and we dishonour that Temple of the Holy Ghoft, which he will one day make fo glorious.

STAINED

the nex whi

no. Arength of it lyes, 19 concur-

al, and the rection, the ad the refurs that which erredien is of o have a con-Velled are they nd death bath 30. 6. Alwherein the hath no power

to hure him whole spirit is raised out of the grave of fin and truly it is hard to tell which is the greatest change, or the most diffcult to raife, a Body out of corruption to life, or to to raife a Soul out of fin to grace. But both are the greatest changes that can be, and shadowed out under the similitude of the greatest in nature, for our conversion to God is a new birth, anew creation, and a refurredion in Scripeure flyle; and to both require opeand the fame power, the almighty power of his Spirit, you who were dead in fin bath He quickned, &c. O what a notable change It maketh them no longer the fame men, but new creatures ; and thesefore it is the death of fin, and the refurredion of the foul a for as, line as it is under the chains of darknesse, and power of fin, it is free

mong the dead, it is buried in the vilest sepulcities old graves, and these full of rottennesse and dead mens bones, are nothing to appresse the lamentable case of such a soul; and yet such are all by nature; whatsoever excellency or endowment menhave from their thirt or education, yet certainly they are but apparitions rather when any real substance, and which is worse, their bodies is the sepulcities of their souls; and if the corruption of a soul were sensible, we would think all the putrisactions of bodily things but shadows of it. And therefore no sooner is there any inward life begotten in a soul, but this is the very first exercise of it, the abhorrency of the soul upon the sight and smell of its own touthsomnesse.

Now, there is no hope of any reviving, though all the wildom and art of men and Angels were imployed in this bufineffe, there is nothing able to quicken one such soul, untill it please the Lord to speak fuch a word as he did to Lazarus, Arife, come forth, and fend his Spirit to accomplish his word, and this will do it : when the Spirit cometh into the foul, he quickeneth it, and this is the first refurrection : O bleffed are they who have pure in this ! whole fouls are drawen out of the dungeon of darkneffe and ignorance, and brought forth to behold this glorious light that thinerh in the Gospel, and raised out of the grave of the lutts of ignorance, to live unto God henceforth; for fuch they have their part in the fecond refurrection to life, for you fee these are conjoyned, If the Spirit dwell in von He fall raile you, Sec. You fee here two grounds and resions of the refurrection of the body, Chriffs riffing, and the Spirits induce ting now I find thefe in Scripture made the two fountains of all Christianity, both of the first and second resurrection.

The refurrection of Christ is an evidence of our Justification, the the cause of our quickening or vivisication, and the ground and pledge of our last resurrection: and all these are grounds of strong consolation. The first you have, Rom. 4. 25. Christ died for our fins, and rose for our Justication, and the vers. 34. of this Chap. Christ is dead, year rather that is risen again, who then shall condemn? Here is a clear evidence that He hath payed the debt wholly, and satisfied Justice, certainly he would not have wonstee, if he had not payled the uttermost sathing; therefore his glorious resurrection is a since manifestation of his present satisfaction; it is a publick acquitenance and absolution of him from all our debt; and so by consecution

entercain that hope, but take heed to walk worthy of it, and that is, if we have this hope, let us parifie our felves, let us who believe that we are rifen with Christ, let our affections on things above, else we dishonour Him that is risen in our name, and we dishonour that Temple of the Holy Ghost, which he will one day make so glorious.

SERMON XXXI.

Rom. 8. 11. But if the Spirit of him that raised up Christ from the dead, &c.

S there is a twofold death, the death of the foul, and the death of the body ; fo there is a double refurrection, the refurrection of the foul from the power of fin, and the refurrection of the body from the grave : as the following is that which is spiritual, then that which is bodily , to the first refurrection is of the Spirit, then the fecond of the body, and thele two have a connexion together, therefore faith the Apofile John, Bleffed are they who have part in the first resurredion, for on such the second death bath no power, but they shall be Priests to God, &c. Rom 20.6. Al-though death must be their bedies, moule sting wherein the strength of it lyes, is taken away by Christ, that it hath no power to hurt him whole spirit is raised out of the grave of sin and truly it is hard to tell which is the greatest change, or the most diff. cult to raife, a Body out of corruption to life, or to to raife a Soul out of fin to grace. But both are the greatest changes that can be, and fhadowed out under the fimilitude of the greateff in nature, for our conversion to God is a new birth, anew creation. and a refurrettion in Scripeure flyle; and to both require poeund the fame power, the almighty power of his Spirit, you who we dead in fin bath He quickned, &c. O what a notable change It maketh. them no longer the fame men, but now creatures ; and theselose it is the death of fin, and the refurettion of the foul a for as, long as it is under the chains of darknesse, and power of sin, it is free

mong the dead, it is buried in the vilest sepulchre told graves, and these sull of rottennesse and dead mens bones, are nothing to presse the lamentable case of such a soul; and yet such are all by instance; whatsoever excellency or endowment menhave from their thirth or education, yet certainly they are but apparitions rather then any real substance, and which is worse, their bodies is the sepulchre of their souls; and if the corruption of a soul were sensible, we would think all the putrisactions of bodily things but shadows of it. And therefore no sooner is there any inward life begotten in a soul, but this is the very first exercise of it, the abhorrency of the soul upon the sight and smell of its own loathsomnesse. Now, there is no hope of any reviving, though all the wisdom and art of men and Angels were imployed in this businesse, there is nothing able to quicken one such souls and so lease the Lord to speak

Mow, there is no hope of any reviving, though all the wildom and art of men and Angels were imployed in this businesse, there is nothing able to quicken one such soul, until it please the Lord to speak such a word as he did to Lazarus, Arise, come forth, and send his Spirit to accomplish his word, and this will do it: when the Spirit cometh into the soul, he quickeneth it, and this is the first resurrection: O blessed are they who have part in this? whose souls are drawen out of the dungeon of darknesse and ignorance, and brought forth to behold this glorious light that shineth in the Gospel, and raised out of the grave of the lusts of ignorance, to live unto God henceforth; for such they have their part in the second resurrection to life, for you see these are conjoyned, If the Spirit shell in you, He shall raise you, Sec. You see here two grounds and reasons of the resurrection of the body, Christs rising and the Spirits induced ling; now I find these in Scripture made the two sountains of all Christianity, both of the first and second resurrection.

The refurrection of Christ is an evidence of our Justification, the the cause of our quickening or vivisication, and the ground and pledge of our last resurrection: and all these are grounds of strong consolation. The first you have, Rom. 4. 25. Christ died for our fins, and rose for our Justication, and the vers. 34- of this Chap. Christ is dead, year ather that is risen again, who then shall condemn? Here is a clear evidence that He hath payed the debt wholly, and satisfied Justice fully: since He was under the power of death, imprisoned by Justice, certainly he would not have wonstee, if he had not payed the uttermost farthing; therefore his glorious resurrection is a same manifestation of his present satisfaction; it is a publick adult times and absolution of him from all your debt; and so by conse-

mitten

quence, of all he died for; for their debt was laid upon him, and now He is discharged, and therefore the believing soul may tremblingly boaft, who shall condemn me ! for it is God that julifieth. Why? because all my fins were laid on Chrift, and God hath in a most solemn manner acquited and discharged him from all, when he raised him from the dead; and therefore he cannot, and none other can fue me, or profecute a plea against me, fince my Cautioner is fully exonered of this undertaking, even by the great Creditor, God himself. But then, his resurrection is a pawn or pledge of the spiritual raising of the soul from sin : as the death of Christ is made the pledge of our dying to fin, so his rifing, of our living to God, Rom. 6. 4, 5. These are not meer paterns and examples of spiritual things, but affured pledges of that divine vertue and power which he being raifed again thould fend abroad throughout the world: for as there are Coronation-gifts, when Kings are folemnly installed in office, so there are Coronation-mercies, triumphal gifts, when Christ rose and ascended, he bestowed then on the world, Eph. 4. And certainly these are the greatest, the vertue of his death to kill the old man, and the power of his refurrection to quicken the new; and by faith, a believer is united and ingrafted into him, as a plant inters choise stock, and by vertue and sap coming from Christs death and resurrection, he is transformed into the similitude of both ; he groweth into the likeneffe of his death, by dying to fin, by crucifying these inward affections and inclinations to it a and he groweth up into the similicude of his resurrection, by newnesse of life, or being alive to God, in holy defires and endeavours after holinesse and obedience. And thus the first resurrection of the soul floweth from Christs refurrection.

But add unto this, that Christs rising is the pledge and pawn of the second resurrection that is of the body; for He is the head, and we the members; now it is most incongruous that the head should rise and not draw up the members after him, certainly he will not sease till He have drawen up all his members to him: if the head be above water, it is a sure pledge that the body will win out of the water; if the root be alive, certainly the branches will shoot out in Spring time, they shall live also. There is that conpexion between them, that Christ did nothing, was nothing, and had nothing done to him, but what He did, and was, and suffered person

nating

nating them, and all the benefite and advantage redounds to them! He would not be confidered of us as a person by himself but would rather be still taken in with the children: as for love, he came down and took fielh to be like them, and did take their fin and mifery off them, and so was content to be looked upon by God as in the place of finners, as the chief finner; so he is content and defirous that we should look on him as in the place of finners, as dying, as rising for us, as having no excellency or priviledge incommunicable to us: And this was not hid from the Church of old. but presented as the grand consolation, Thy dead men shall live. gether with my dead body they shall rise: and therefore may poor fouls awake and fing, though they must dwell in the dust, yet as the dew and influence of Heaven maketh herbs to fpring out of the earth , fo the vertue of this refurrection shall make the earth and lea and air to cast out and render their dead, Isa. 26. 19. Upon what a fure and strong chain hangs the salvation of poor finners ! I wish Christians might salute one another with this, Christ is rifen, and to comfort one another with these words; or rather, that every one would apply this cordial to his own beset. Christ is rifen: and you know what a golden chain this draweth after it, therefore we must rife and live.

The other cause which is more immediat, and will actively accomplish it, is the Spirit dwelling in us; for there is a suitable method here too: as the Lord first raised the Head Christ, and will then raise the Members, and he that doth the one cannot but do the other; fo the Spirit first raiseth the foul from that woful fall into fin which killed us, and so maketh it a Temple, and the body too, for both are bought with a price, and therefore the Spirit poffesseth both: but the inmost residence is in the foul, and the bodily members are made fervants of righteousness, which is a great honour and dignity, in regard of that base imployment they had once; and so it is most suitable that he who hath thus dwelt in both, repair his own dwelling-house: for here it is ruinous, and therefore must be cast down; but because it was once a Temple for the Holy Ghoft, therefore it will be repaired and built again, for he that once honoured it with his prefence, will not fuffer corruption alwayes to dwell in it; for what Christ by his humiliation and fuffering purchased, the Spirit hath this Commission to perform it; and what is it but the reflitution of mankind to an happier efface

FF

in the feeand dam, observed the first was into. Now since our Lord, is a pleased to take on our stells, did not put it off again; but adminate to the sellowship of the same glory in heaven, in that he died he dies no more, death bath no more dominion over him, he will never be wearied or assumed of that humane clothing of sich; and therefore certainly that the children may be like the father, the sollowers their Captain, the members not disproportioned to the head, the branches not different and heterogeneous to the stock, and that our rising in Christ may leave no sootstep of our falling, no remainder of our milery; therefore the Spirit of Christ will also quicken the moreal bodies of believers, and make them like Christs alorious body.

This must be done wish divine power, and what more powerful then the Spirite? for it is the spirits or fibeil parts in all creatures shat causish all motions, and workerhalf essent. What then is that Almighty Spirit not able to do? You have shadows of this in nature, yet continging evidences; for what is the Spring, but a refurrestion of the earth? It not the world every year renewed, and riseth again out of the grave of Winter has you find it elegantly empressed, Plat 107, and dott not the grains of seed die in the clods, before they rise to the harvest, 1 Cor. 15. All the vicissitudes and alterations in nature give us a plain draught of this great change;

and certainly it is one Spirit thepeffect off.

But shough shere be the same power required, to raise up the bodies of the godly and ungodly if yet O where inhit diffance and difference in the nature and ends of their velleractions ! there is the refurrediant of life, and the refurredien of condemnation, for 91 29. O hoppy they who rife to life shar ever they died but O miferable, thrice wretched are all others shat they may not be dead for ever ! The immortality of the fouls was infinit mifery, because it is that which ecornizes their milery; bue when this overplus is added, the incorruptibility of the body, and for the whole man made an inconfumable subject for that fire to feed poor perpensity, what heare can conceive it without horront handyus we hear it often without any such affection. It is a firenge life, that death is the only refreshment of it; and yes this may not be had, they shall feek death, and it shall fee from them, Now, my beloved, I would defire this dissource might open way for the hearty and cordial intertainment of the Golpel, and that you might be profiteded to analy unto righteousness.

teoninels, and fin ne more, I Con 15.134 Be not deceived, my brethren, fielh and blood cannot inherit the kingdom of God. Certainly if you have no other image then what you came in the world withall, you cannot have this hope to be conformed one day to the glorious Body of Christ: What will become of you in that day, who declare now by the continued vent of your hearts, that this holy Spirit dwells not in you? and alas , how many are fuch? Oh pity your felves! your fouls and bodies both. If for love to your bodies, ye will follow its present luste, and care only for the things of the body, you act the greatest enmity and hostility against your own bodies. Confider at b befeech you, the eternal flate of both, and your care and fludy will run in another channel. And for you who have any working of the Spirit in you, whether convicing you of fin and milery, and of righteoulness in Christ; or sometimes comforting you by the word applied to your heart; or teaching you another way then the world walks into, I recommend unto you that of the Apostles, 1 Cor. 15.58. Wherefore my bretbren, be fledfast, 81c. alwayes abaunding in the work of the Lord, knowing your labour is not in vain. That that, and cannot have duch a light anibu in

SERMON XXXIL

Rom. 8. 12. Therefore brethren, we are debters, not to the flesh, to live after the flesh, &c.

A LL things in Christianity have a near and first conjunction; it is in it is incire and absolute a piece, that if one link be loosed, all the chain falls to the ground; and if one be well fastned upon the heart, it brings all alongs with it: some speak of all truths, even in nature, that they are knit so together that any truth may be concluded out of every truth, at least by a long circuit of deduction and reasoning; but whatsoever be of that, certainly Religion is a more intire thing, and all the parts of it more nearly conjoyned together, that they may mutually ensorce one smother. Precepts

Ff 2

and promiles are their linkest together, I that if any foul lay hold indeed upoh any promite of grave, he draws alongs with it, the obligreion of foure precept to walk furcable to fuch precious promiles. Phere is no encouragement you can indeed faften upon, but it will forn you as hearly to the omenandment hand no confolition in the Goldel that doch not come within its bolome an exhortation to ho. ly walking ! Again, on the other hand gethere is no precept but it should lead you fireight way to a promile, no exhortation but it is invironed before and behind with a firong confolation, to make it pierce the deeper, and go down the fweeter. Therefore you fee how allly the Apofle digreffeth from the one to the other soliow fweetly and perfinently thefe are interwoven in his diffeourfe. The first word of the Chapter is a word of strong confolation, there is no condemnation to them that are in Christ: and this like a flood carries all down with it, all precepts and exbortations, and the foul of a believer with them a and therefore he fubjoyns an exportation to holy and pirtuel walking upon that very ground; and because commendments of this preuse will not flost flo to fpeak) unteffe they have much water of that kind, and cannot have fuch a swift course. except the tide of fuch encouragements flow fast; therefore he openeth that spring again in the preteeding words; and letteth the rivers of confolation flow forth, even the bope of immortality and eternal life : and this certainly will raile up a lout that was an ground, and carry him above in motion of obedience; and therefore he may well in the next place, fir them, up to their duty, and mind them of their obligation, Therefore brethren we are debters, not to the fleth. To make this the more effectual, he drops it in with affection, in a sweet compellation of love and equality, Brethren: There is nothing to powerful in perswasion as love, it will sweeten a bieter and unplealant reproof, and make it go down more easily: though it maketh leffe noise than threatnings and severity and authority; yet it is more forcible; for it infinites it felf, and in a manner furprifeth the foul, and fo preventeth all relifiance: as when the Sun male the traveller part with his closk, whereas the wind and rain made him hold it fafter; fo affection will prevail, where authority and terrous cannot : is will melt that, which a ftronger power cannot break a the flory of Elijab, 1 King, 19. may give fome reprefentation of this, the Lord was not in the firing wind, nor in terrible earth-quake, nor yet in the fire, but in the calmifill, voice: The:

The Lord bath chosen this way of publishing his grace in the Gofeel, because the sum of it is love to finners, and good-will towards men: he holds it forth in the calm voice of love, and thele who are his ambassadors should be cloathed with such an affection, it they intend to prevail with men, to engage their affections: O that: we were possessed with that brotherly love one rowards andther, for the falvation one of another ! especially; that the Preachters of the Golpel might be thus kindly affectioned towards others, and that ye would take it thus, the calling you off the wayes of fin, as the act of the greatest love. But then consider the equality of this obligation, for there is nothing pressed upon you, but what lyeth as heavily upon them that prefferh it i this debt binds all : O that the Ministers of the Gospel could carry the impression of this on their hearts! that when they perswade others, they may withall perswade themselves; and when they speak to others, they may sit down among the hearers. If an Apostle of so emiment dignity levelleth himlelf in this confideration, Therefore brethren we are debters; how much more ought Paffors and Teachers come in the same rank and degree of debt and obligation with others : Truly, this is the great obstruction of the successe of the Gospel, that these who bind on burdens on others, do not themselves touch them with one of their fingers, and while they feen ferious in perswading others, yet withatt declare by their carriage, that they do not believe shemselves what they bear upon others; so that preaching seemeth to be an impossure, and affections in perswading of others to be borrowed as it were in a scene to be laid down again out of it. But then again, there is a misconceit among people, that this holy and spiritual walking is not of common obligation, but peculiar to the preachers of the Golpel. Many make their reckoning for as if they were not ealled to fuch high aims and great endeavours; but truly, my beloved, this is a thing of common concernment, the Holy Ghost hath levelled us all in this point of duty, as he hath equally exalted all in the most substantial dignities and priviledges of the Gospet: this bond is upon the highest and upon the lowell, greatnesse doth not exempt from it, and meanness doth not exclude from it; though commonly great persons fancy an immunity from the firicknesse of a holy conversation, because of their greatmesse, and often mean and low persons pretend a freedom from such a high obligation, because of their lownesse; yet certainly all are debt-bound

0

n

debt-bound this way, and must one day give accompt. You that are poor and unlearned, and have not received great things of that nature from God, do not think your selves free, do not absolve your selves; for there is infinit debt beside that: you will have no place for that excuse, that you had not great parts, were not learned and so forth: for as the obligation reaches you all, so there is as patent a way to the exercise of Religion in the poorest cortage, as in the highest Palace: you may serve God as acceptably in luttle, as others may do in much: there is no condition so low and abject, that layeth any restraint on this noble service and imployment: this jewel loses not its beauty and vertue, when it lyeth in

a dung-hill, more then when it is let in gold.

But let us inquire further into this debt, we are debters, faith he, and he instanceth what is not the creditor, by which he giveth us to understand, Who is the true creditor : not the flesh, and therefore to make out the just opposition, it must be the Spirit: we are debters then to the Spirit. And what is the debt we owe to Him, we may know it that same way, we one not to the fell fo much as to make us live after its guidance and direction, and fulfill its lufts; then by due consequence, we owe so much to the Spirit. as that we should live after the Spirit, and refign our selves wholly to Him, his guidance and direction. There is a twofold kind of debt upon the creature, one remissible and pardonable, another irremiffile and unpardonable (to to (peak) the debt of fin, and that is the guilt of it, which is nothing elfe then the obligation of the finner over to eternal condemnation by vertue of the curse of God: every finner cometh under this debt to Divine Justice, the defert of eternal wrath, and the actual ordination by, a divine fentence, to Now indeed, this debt was infoluble to us, and utterly unpayable, untill God fent His Son to be our Gautioner, and he hath payed the debt in his own person, by bearing our curse, and so made it pardonable to finners, obtained a relaxation from that woful obligation to death: and this debt you fee is wholly difcharged to them that are in Christ, by another sentence repealing the former curle; verf. 1. there is no condemnation to them that are in Christ. But there is another debt which I may call a debt of duty and obedience, which as it was antecedent to fin, even binding innocent Adam; fo the obligation of the debt of fin bath been fo far from taking it away, that it is rather increased exceedingly, and

this debt is unpardonable and indiffenfible, the more of the debt of fin be pardoned, and the more the curle be difpenled with, the more the finner owes of love and obedience to God, the loved much because much was forgiven; and the more was forgiven of fin, the more the owed of love, and the more debt was discharged, the more the was indebted to Him: and therefore after this general acquitance of all believers, verf. 1. he prefeth this obligation the more frongly, therefore brethren we are debters : It is like that debt spoken of , Rom. 12. Owe no man any thing, but to love one another, which is not meant that it is unlawful to be debrers to men, but rather, what ye owe, or all things elfe, pay ir, and ye are free, your debt cafes, and your bond is cancelled; but as for the debt: of love and benevolence, you must to owe that to all men, as never to be ditcharged of it, never to be freed from of it; when you have done all, this bath no limitation of time or actions Even to it is here, other debts when payed, men ceale to be debters, then they are free, but here the more he pay, the more he is bound to pay, he oweth, and he oweth evernally, his bond is never cancelled as long as he continues a creature subfifting in God, and abides a vedeemed on in Christ; for these continuing his obligation is evernally recent and fresh as the first day : and this doth not at all obscure the infinit grace of God, or diminish the happinesse of Saints, that they are not freed from this debt of love and obedience, but rather illustrats the one, and increales the other, for it cannot be supposed to confift with the wildom and holineffe of God'to loofe his creature from that obligation of loving obedience and fubjection, which is effential to it, and it is no leffe repugnant to the happineffe of the creature to be free from righteoufnelle, unto fin.

Now, this debt of duty and obedience hath a threefold bond, which because they stand in vigor uncancelled for all eternity, therefore the obligation arising from them is eternal too, The bond of Creation, the bond of Redemption, and the bond of Sandification, these are distinguished according to the Persons of the Trinity, who

appear most eminently in them.

We owe our beeing to the Father, in whom we live and move and have our being; for He made us, and not we our felves, and we are all the works of his hands: Now the debt accruing from this, is infinite, at men conceive themselves so much oblidged to others for a petry courtesie, as to be their Servants: if they owe more to

their:

232

their Parents the instruments of their bringing forth into the world. Ohow infinitly more owe we to God, of whom we are, and bave all ! Doth the Clay owe fo much to the Potter, who doth not make it, but fashion it only ? and what owe we to Him that made us of nothing, and fashioned us while we were yet without form! Truly, all relations, all obligations evanish when this cometh forth; because all that a man hath it leffe then Himfelf, then his immortal firit, and that he oweth alone to God; and belides whatfoever debt there is to other fellow-creatures in any thing, God is the principal creditor in that bond : all the creatures are but the Servants of this King, which at his fole appointment bring alongs his gifts unto us; and therefore we owe no more to them, then to the hands of the messenger that is sent. Now, by this accompt, nothing is our own, not our felves, not our members, not our goods; but all are His, and to be used and bestowed not at the will and arbitrement of creatures, but to be absolutly and solely at his disposal, who hath the sole soveraign right to them : and therefore, you may take up the hainousnesse of sin, how monstruous and misthappen a thing it is, that breaks this inviolable Law of creation. and withdraws the creature from Subjection to Him, in whom alone it can subsift. O how disordered are the courses and lives of men! men living to themselves, their own lusts, after their own will, as if they had made themselves, men using their members as weapons of unrighteousnelle against God, as if their tongues and hands and feet were there own, or the devils, and not Gods. Call to mind this obligation, Remember thy Creator, that memento would be a ftrong engagement to another course then most take : how abfurd would you think it, To please your selves in displeasing Him, if you but minded the bond of creation. But when there are other two superadded, what we owe to the Son, for coming down in the likeneffe of finfull flesh for us, and what we owe to the Holy Ghos for quickening our spirits, and afterward for the refuredion of our bodies, whose hearts would not these overcome and lead captive to his love and obedience!

SERMON XXXIII.

Rom. 8. 12. Therefore brethren, we are debters, not to the flesh, to live after the flesh:

Vers. 13. For if ye live after the flesh, ye

shall die, &c.

7 AS it not enough to contain men in obedience to God, the very effential bond of dependence upon God as the original and fountain of his beeing! and yet man hath cast away this cord from him, and withdrew from that alledgiance he did owe to his Maker, by transgressing his holy commandments. But God not willing that all should perish, he hath confirmed and firengthned that primitive obligation, by two other as strong, if not more; if the Father did most eminently appear in the first, the Son is manifested in the fecond, and that is the work of the redemption of man, no leffe glorious then his first creation : He made him first, and then He sent his own Son in the likenesse of sinfull flelh, to make him again by his Spirit: and now a threefold cord is not eafily broken. It feems this should bind invincibly, and confrain us not to be our own, but the Lords : and now truly, they who are in Jesus Christ, are thrice indebted wholly to God. But the two last obligations are the most special, and most wonderful, that God sent His Son for us, to redeem us from fin and misery, and to restore man to happinesse, took on a miserable and accurled habit, that foglorious a person gave Himself for so base; that so excellent a Lord became a servant for the rebell; that He whose the earth is, and the fulness thereof, did empty Himself of all to supply Us: and in a word, the most wonderful exchange be made that ever the Sun law, God for men, His life a ransome for their life: all the rare inventions, and fancied stories of men, come infinitly short of this: The light never saw Majesty so abased, and love so expressed, as in

this matter : and all to this purpole, that we who had undone our felves, might be-made-up again, and the right coulneffe of the Law fulfilled in us. At first He made us, but it coft Him nothing but a word; but now, to buy that which was taken captive by fin. and at fo dear a rate, ye are bought with a price, and this price more precious than the fum of Heaven and Earth could amount to, suppose by some rare Alibomie the earth were all converted into Gold and the Heavens into Precious Stones; yet these corruptible and material things come as far short of this ransome, as an heap of dung is unproportioned to a maffe of Gold, or heap of Jewels. Now you that are thus bought, may ye not conclude, therefore we are debters, and whereof? of our felves, for me, our persons, estates and all were fold, and all are bought with this price, therefore we are not our own, but the Lords, and therefore we ought to glorifie God in our bodies and firits which are his, I Cor 6. 20. Should we henceforth claim an interest and propriety in our selves? Should we have a will of our own? Should we ferve our felves with our members? O how monftruous and abfurd were that ! Certainly, a believing beart cannot but look upon that as the greatest indignity, and vilett impiety, that ever the Sunshined upon: Ingratitude hath a note of ignominy, even among Heathens put upon it; they effeemed the reproach of it the compend of all reproaches, Ingratum fi dixeris. omnia dixeris. And truly, it hath the most abominable vilage of any vice; yes, it is all fins drawn through other in one Table. Certainly, a godly heart cannot but account this execrable and detellable, henceforth to have any proper and peculiar will and pleafure, and cannot but devout it felf wholly to His will and pleasure, for whose pleasure all were first created, and who then redeemed us by the blood of His Son, I wish we could have this image of ingratitude alwayes observant to our eyes and minds when we are inriced with our lufts, to fludy our own fatisfaction. But there is another bond superadded to this, which mightily aggravats the debt, He bath given us bis Spirit to dwell within, as well as his Son for us. And O the marvellous and firange effects that this Spirit bath in the favours of men! He truly repairs that image of God, which fin broke down; He furnisheth the soul, and supplies it in all its necesfities; He is a light and life to it, a spring of everlasting life and confolation; to that to the Spirit we owe that we are made again after his Image, and the precious purchale of Christ applyed unto

. 7 7UO

our fouls. For Him hath our Saviour left to execute his latterwill in behalf of his children. And these things are but the first fruits of the Spirit, any peace, or joy, or love, or obedience, are but an earnest of that which is coming: we shall be yet more beholden to Him, when the walls of flesh are taken down, he will carry forth the foul into that glorious liberty of the fons of God; and not long after he shall quicken our very dust, and raise it up in glory to the fellowship of that happinesse. Now, my beloved, consider what all this tends to, mark the inference you should make from it, Therefore we are debters, debters indeed, under infinit obligations for infinit mercies: But what is the debt we owe? truly it might be conceived to be some rare thing, equivalent to such unconceivable benefits : But mark what it is, to live after the firit, and not after the flesh, to conform our affections and actions, and the tenor of our way and course, to the direction of the Spirit, to have our spirits led and enlightned by the Holy Spirit, and not to follow the indictment of our fielh and carnal minds. Now truly, it is a wonder that it is no other thing then this, for this is no other thing then what we owe to our felves, and to our own natures, so to speak; for truly there is a conformity and fuitablenesse of some things to the very nature of man, that is beautiful, some things are decent and becomes it, other things are undecent and uncomely, unfuitable to the very reasonable beeing of man, so that they put a stain and blot upon it.

Nowindeed, there is nothing can be conceived more agreeable to the very conflitution of mans nature then this, that the far better and more excellent part, should lead and command, and the baser and earthly part should obey and follow; that the flesh should minifler and ferve the firit : Dath not even Nature it felf teach it ? and yet, no heavier yoke is put upon us, then what our own nature hath put upon us already, which indeed is wonderful; and certainly this wonderful attempering of his Laws unto the very natural exigence of the spirit of man, make the transgression of them so much the

more hainous.

Now, all these three forementioned bonds do joyntly bind on this Law upon man, in general, they oblidge strongly to subjection and obedience to the will of God; but particularly, they have a confirming influence upon this, living after the birit, not after the flesh; our very creation speaks this forth, when God made man

after his own Image, when he beautified the spirit of man with that divine similitude and likenesse, in that he breathed a firit from Heaven, and took a body out of the duft, and then exalted that heavenly piece to some participation of his own nature: Doth not all this cry aloud upon us, that the order of creation is now diffolved, that the beauty of it is marred, that all is turned up fide-down, when mens paffions and fenfes are their only guids, and the principles of light in their conscience are choakt, and stiffled? Doth not all this reach us plainly that we should not live after the flesh? that we owe not so much to this bruitish part, as to enthrone it and impower it over us? that it were the vilest Anarchy, and most intolerable confulion and ulurpation, to give it the power over us, as most men do? that there can be no order or beauty in man, till the firit be unfettered from the chains of fleshly lusts, and restored to the native dignity and preheminency, and so keep the body in subjection? And indeed Paul was to, I Cor. 9.27 I keep my body in subjection, and beat it down, becaule it is an imperious flave, an usurping flave, and

will command if not beaten and kept under:

Again, Christ hath put a bond upon us to this very same, he hath frengthned this obligation with a new cord, in that he gave his precious life a ranfome for the fouls of men, this was the principal thing he payed for (the body only being an accessory and appendix to the foul) for it is faid , The redemption of the foul is precious, and ceaseth for ever, Plal. 49. 8. and What can a man give in exchange for his fout, Mark 8. 37. For what material thing can equalize a Birit? Many things may be had more precious and fine than the body, but all of them have no proportion to a firitual being. Now then, in that so dear a ransome, and so infinit a price must be given for the firit of man, it declares the infinit worth and excel-lency of it above the body, and above all visible things: and here indeed, the greatest confirmation that can be imagined, God hath valued it, he hath put the foul of man in the ballance, to find something equal in weight of dignity and worth, and when all that is in Heaven and Earth is put in the other scale, the soul is down-weight by far: there is fuch diffance, that there is no proportion; only the life and blood of his own Son weight it down, and is an overvalue, and thus in our redemption we have a vilible demonstration (as it were I of the infinit obligation of this Law, not to live after that contemptible parts our field; but to follow after the motions and at-

rections s

rections of an enlightned shirit; not to spend our thoughts, care and time upon the body, and making provision for the lusts thereof (as most men do, and all by nature are now inclined to do) but to be taken up with the immortal precious Jewel that is within, how to have it rubbed and cleansed from all the filth, that sin and the sless hath cast upon it; and restored to that native beauty, the image of God in righteonfues and holiness. If you in your practice and affection turn the scales otherwise, and make the body and things of the body, suppose the whole world down weight in your affection and imagination, you have plainly contradicted the just measure of the Sanctuary, and in effect your declare that Christ died in vain, and gave his life out of an errour and mistake of the worth of the soul; you say, he needed not have given such a price for it, seing every day you weigh it down with every triffle of momentany fleshly satisfaction.

Lastly, the Spirit binds this sast upon us; for the soul of manhe hath chosen for his habitation, and there he delights to dwell, in
the heart of the contrite and humble; and this he intends to beautise and garnish, and to restore it to that primitive excellency it
once had. The Spirit of man is nearer his nature, and more capable of being conformed unto it; and therefore his peculiar and
special work is about our spirits: first, to enlighten and convince
them; then to resorm and direct them and lead them; and this
binds as sociably, and constraineth a believer certainly to resign himself to the Spirit; to study how to order his walk after that direction, and to be more and more abstracted from the satisfaction
of his body; else he cannot choose but grieve the Spirit, his best
friend which alone is the sountain of joy and peace to him, and being grieved, cannot but grieve himself next.

Now, my beloved, consider, if you owe so much to the fielh, whether or not it be so steadable and profitable unto you? and if you think it can give you a sufficient reward to compense all your pains in satisfying it, go on; But, I believe, you can reckon no good office that ever it did you, and your expectation is lesse: what fruit have you of all, but shame and vexation of conscience? and what can you expect but death, the last fruits of it? what then do you, owe-unto it? are you debters to its pleasure and satisfaction, which hath never done you good; and will do you eternal hurt? consider whether you are so much bound and oblidged to it, as to

61113 A

lose your souls for it? one of them must be: and whether or not you be not more oblidged to God the Father, and his Son Jesus Christ, to live after the Spirit; though for the present it should be painful, to beat down your body. You are debters indeed, but you owe nothing to the stell, but stripes and mortification.

SERMON XXXIV.

Rom. 8. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit, &c.

Hough the Lord out of his absolute Soveraignty might deal with man in fuch a way, as nothing should appear but his Supream Will and Almighty Power, he might simply command obedience, and without any more perswasions either leave men to the frowardnesse of their own natures, or else powerfully confirmin them to their duty; yet he hath chosen that way that is most suitable to his own wisdom, and most connatural to mans nature, To lay out before him the advantages and disadvantages, and to use these as motives and perswasives of his Spirit : for fince He hath by his first creation, implanted in mans foul such a principle as moveth it felf upon the presentation of good or evil; that this might not be in vain, he administers all the dispensation, of the Law and Gospel in a way suitable to that, by propounding such power ful motives as may incline and perswade the heart of man. It is true, there is a fecret drawing, withall necessary, the pull of the Fathers arm, and power of the Holy Ghoft; yet that which is vifible or fenfible to the foul, is the framing of all things fo, as to engage it upon rational terms: it is let between two contraries death and life, death which it naturally abhotreth, and life which it nocurally loveth: an even ballance is holden up before the light of the confcience, in which obedience and fin are weighed, and it is found even to the convincing of the spirit of man, that there are as many disadvantages in the one, as advantages in the other.

This

Vers. 13. Epistle to the Romanes. 2

This was the way that God used first with man in Paradise, you remember the terms run to, what day thou eats thou shalt die: he hedged him in on the one side by a promise of life, on the other by athreatning of death: and these two are very rational restraints, suited to the foul of man, and in the inward principles of it, which are a kind of instinct to that which is apprehended good or gainfull.

Now, this verf. runs even so in the form of words, If ye live after the flesh ye shall die : you see this method is not changed under the Golpel; for indeed it is natural to the spirit of man, and he hath now much more need of all fuch perswasions, because there is a great change of mans inclination to the worst side; all within is fo disordered and perverse, that a thousand hedges of perswasive grounds cannot do that which one might have done at hift : then they were added out of superabundance, but now out of necessity: then they were fet about man to preferve him in his natural frame and inclinations, but now they are needfull to change and alter them quite, which is a kind of creation; therefore fayeth David, creat in me a new spirit : and therefore the Goffel abounds in variety of motives and inducements, in greater variety of far more powerful inducements then the Law. Here is that great perswafion taken from the infinit gain or lofe of the foul of man, which if any thing be able to prevail, this must do, feing it is seconded with some natural inclination in the foul of man to feek its own gain. Yet there is a difference between the nature of luch-like promites and threatnings, in the first covenant and in the second : In the first covenant, though life was freely promited; yet it was immediatly annexed to perfect obedience, as a confequent reward of it, it was fiftly promifed unto complex righteousnesse of mens persons: But in the second covenant, firstly and principally life eternal, grace and glory is promised to Jesus Christ and his seed, antecedent to any condition or qualification upon their part : and then again, all the promifes that run in way of condition, as be that believeth shall not perift. &c. If ye walk after the Spirit ye shall live, these are all the confequent fruits of that absolute gracious disposition and refignation of grace and life to them whom Christ hath chosen; and so their believing, and walking, and obeying, cometh in principally as parts of the grace promifed, and as witneffes and evidences and confirmations of that life which is already begun, and will not fee an end. Besides that, by vertue of these absolute promises made to the seed of Christ, and Christs compleat performance of all conditions in their name, the promises of life are made to faith principally, which hath this peculiar vertue, To cary forth the soul to anothers righteousnesse and sufficiency, and to bottom it upon another; and in the next place, to boly walking, though mixed with many infirmities, which promise in the first covenant was only an-

nexed to perfect and absolute obedience.

You heard in the preceeding verf. a ftrong inducement taken from the bond debt and duty we owe to the Spirit, to walk after it, and the want of all obligation to the flesh. Now, if honesty and duty will not suffice to perswade you, as you know in other things it would do with any honest man, plain equity is a sufficient bond to him; yet consider what the Apostle subjoynes from the dammage and from the advantage which may of it felf be the Topickes of perswassion, and serves to drive in the nail of debt and duty to the head, if ye will not take with this debt ye owe to the Spirit, but still conceive there is some greater obligation lying on you to care for your bodies and fatisfie them, then, I fay, behold the end of it, what fruit you must one day reap of the slesh and service of fin: If ye live after the flesh ye shall die : but then consider the fruit you thall reap of the Spirit and holy walking, ye shall live. It is true, the flesh may flatter you more for the pretent, but the end of it will be bitter as death, ample ditur ut strangulet, the flesh imbraces you that it may strangle you, and so if you knew all well, you would not think you owed it any thing but enmity and hatred and mortification. If your duty will not move you, let the love of your felves and your fouls perswade you, for it is an irrepealable statute, The wages of sin is death. Every way you choose to fulfill the lufts of your flesh, and to make provision for it, neglecting the eternal welfare of your fouls, certainly it shall prove to you the tree of the knowledge of good and evil, it shall be as the forbidden fruit, which in flead of performing that was promised, will bring forth death, the eternal separation of the soul from God. Adam's fin was an Breviary or Epitome of the multiplied and enlarged fins of mankind: you may fee in this tragedy all your fortuns (so to (peak) you may behold in it the flattering infinuations, and deceitful promises of sin and Satan, who is a liar and murderer from the beginning, and murdered man at first by lying to him : you find the hook

hook covered over with the vernished beit of an imaginary life and happinesse; satisfaction promised to the eye, to the tafte, and to the mind: and upon these inticements man bewitched and withdrawn from his God, after these vain and empty shadows; which when he catched hold upon, he himself was caught and laid hold upon by the wrath of God, by death and all the miferies before it or after it. Now, here is the Mapp of the World; for all that is in the world is but a larger volume of that same kind, the lust of the eyes, the lust of the flesh, and the pride of life: Albeit they have been known and found to be the notableft and groffest deceivers, and every man after he hath spent his dayes in pursuit and labour for them, he is conftrained to acknowledge at length, though too late, that all that is in the world is but an imposture, a delution, a dream and worfe; yet every man hearkens after thefe fame flatteries and lies, that hath cast down so many wounded, and made so many strong ones to fall by them : every man trusts the world and his own fielh, as if they were of good report, and of known integrity; and this is mens mifery, that no man will learn wildom upon others expences, upon the woful and tragical example of fo many others, but go on as confidently now, after the discoverie of these deceivers, as if this were the first time they had made such promises, and used such fair words to men. Have they not been these six thousand years almost deluding the world? And have we not as many testimonies of their falshood, as there hath been perfons in all ages before us ? After Adam hath tafted of this tree of pleasure, and found another fruit growing on it, that is, death; should the posterity be so mad as to be medling still with the forbidden tree, and therefore forbidden, because deftructive to our felves.

Know then and consider, beloved in the Lord, that you shall resp no other thing of all your labours and endeavours after the sless, all your excessive pains in the making provision for your lusts, and caring for the body only, you shall reap no other harvest of all, but death and corruption. Death, you think, that is a common lot, and you cannot eschew it however; nay, but the death here meant is of another fort, in respect of which, you may call death, life: it is the everlasting destruction of the soul from the presence of God, and the glory of his power it is the falling of that infinit weight of the wrath of the Lamb

Hh

upon

upon you, in respect of which, mountains and hills will be thought light, and men would rather wish to be covered with them, Rev. 6.

16. Suppose now you could swen in a River of delights and pleasures; (which yet regiven to none, for truly upon a just reckning, it will be found that the anxiety and grief and bitternesse that is intermingled with all earthly delights, swallows up the sweetnesse of them) yet it will but carry you down are you be aware, into the Sea of death and destruction, as the fish that swim and sport for a while in Jordan, are carried down into the dead Sea of Sodom, where they are presently sufficiented and excinguished; or as a Malesastor is carried through a pleasant Palace to the Gallows; so men walk through the delights of their slesh, to their own endlesse to ment and destruction.

Seing then, my beloved; that your fins and lusts which you are inclined and accustomed to, will certainly kill you if you intertain them; then nature it self would teach you the Law of self-defence, To kill ere you be killed, to kill fin ere it kill you, to mortifie the deeds and lusts of the body, which abound among you, or they will certainly mortifie you, that is, make you die. Now, if self love could teach you this, which the love of God cannot persuade you to; yet it is well, for being once led unto God, and moved to change your course, upon the sear and apprehention of the infinite danger that will ensue: certainly if you were but a little acquainted with thesewetnesse of this life, and goodnesse of your God, you would, find the power of the sormer argument & debito, from debt and duty, upon your spirit: let this once lead you in to God, and you will not want that which will constrain you to abide, and never to depart from Him.

If you mortifie the deeds of the body, you shall live: as sin decayes, you increase and grow, as sins die, your souls live, and it shall be a sire pledge to your state eternabiles and though this be painful and laborious, yet consider, that it is but the cutting off of a rotten member, that would corrupt the whole body, and the want of it will never maim or mutilat the body; for you shall live persectly when sin is persectly expired and out of life; and according as sin is meaner expiring, and nearer the grave, your souls are nearer that endlesse life. If this do not move us, what can be said next? What shall be do more to his Vaneyard?

SER

SERMON XXXV.

Rom. 8. 13, 14. — But if ye through the Spirit do mortifie the deeds of the body, ye Shall live.

Vers. 14. For as many as are led by the Spirit of God, they are the sons of God.

HE life and being of many things confilts in union, separat them, and they remain not the same, or they losse their vereue: It is much more thus in Christianity, the power and life of it consists in the union of these things that God hath conjoyned, so that if any man pretend to one thing of it, and negled the other, he hath really none of them; and to hold to the subject in hand, there are three things, which joyned together in the hearts of Christians, have a great deal of force : the duty of a Christian, and his reward, and his dignity, his worke and labour seems hard and unpleasant, when confidered alone; but the reward freetens it, then it is joyntly believed : his duty feems too high, and his labour great; yet the confideration of the real dignity he is advanced unto and priviledge he hath received, will raile up the spirit to great and high accempts, and to Custain great labours: Mortification is the work and labour, life, eternal life is the reward, following the Spirit is the Christians duty; but to be the fon of God, that is his dignity. Mortification founds very harft at first : the hearts of men lay, It is a hard failing, who can bear it. And indeed I cannot deny but it is to to gur gourupt nature; and therefore to holden out in Scripeure, the words chosen to press it, express much pain and pains, much torment and labour ; it is not fo easie and trivial a bufinels to forfake fip, or fiebdue it, as many think, who only think it calle, because they have never tryed it. It is a Circumcision of the foreskin of the heart, and you know how it dilabled a whole City, Gen. 34. and how it enraged the heart of a tender mother, Exed. 4, 26.

It is the incision or cutting off a member, and these the most dear and precious, be it the right hand or right foot, which is a living death, as it were, even to kill a man while he is alive. It is a new birth, and the pains and throws of the birth are known. Regene. nation cortainly hath a travelling pain within it, info much thet Paul travelled in pain till it were accomplished in these, Galat. 4. 19. Though men conceive fin in pleasure, yet they cannot be rid of that deadly burden without throws and pain; and to half this work, or to be remis and negligent in it, is as foolish and unwife as for a childto flay long in the place of breaking forth; as the Lord complains of Ephraim, Hol. 13. 13. He is an unwife fon, for he should not fluy long in the place of breaking forth of children. It is one of the greateft follies not to labour by all'means to be rid of the inembrances Much violence offered to it, and a total refignation of our felves to God, may be great pain, but it is short poin; then the pleasure is greater, and continues : But now Christians lengthen their pain, and draw out their croffe and vexation to a great extent. because they deal negligently in the bufinesse, they suffer the Canagnities to live, and there are thorns and briers in their fides continually. Then this bufineffe is called Mortification, as the word is here, and Col. 3. 5: which impores a higher degree of pain, for the aponies of death are terrible; and to holdeit out yet more, the most painful and lingering kind of death is chosen to expresse it. Cracifiction, Gal. 5. 24. Now indeed, that which makes the forfaking of fin to grievous to fleth and blood; is, the engagements of the foul'to it, the oneneffe that is between it and our netures, is they are now fallen: for you know pain arifeth upon the diffolution of division of any thing that is continued or united; and thefe things that are fo nearly conjoyned it is hard to feparat them without much violence. And truly as the Kingdom of Heaven fuffers violence, fo we must offer violence to our felves, to our lusts and indination, who are almost our selves : And if ye would be truly Christians, this must be your bufineffe and imployment, to eut off shiefe things that are dearest unto you, to cast out the very idols your hearts facrifice unto : and if there be any thing more one with you than another, to endeavour to break the bond with that, and to be at the furthest distance with it: It is easie to persuade men to forfake fome fine and courses, that they are not much inadned to, and find not much pleasure or profit by them; You may

Verf. 13,14. Epistle southe Romanes. 249

do that and be but dead in fins; but if you aim at true mortification indeed, you would confider what are the chief idols and predominant inclinations of your heart, and as to fet your felf impartially against all known fin, so particularly against the most beloved fin, because it interrupts most the communion of God; and separates from your Beloved, and the dearer it be, the more dangerous certainly it is not a suit of another true.

But to encourage and hearten you to this, I would have you look back to that former victory that Christ hath gained in our name, and look about you to the affiftance you have for the prefent, the Spirie to help you. Truly, my beloved, this will be a dead bufineffe if you be not animated and quickried by thele confiderations, that Christ died to fin and lived to God, and that in this He was a publick person representing you, that so you may conclude with Paul. I am crucified with Christ. Gal. 2. 20; We are buried with him by baptism into his death, Rom. 6.4. Consider that myfical union with Christ crucified, and life shall spring our of his croffe, out of his grave to kill fin in you. That the great bulineffe is done already, and victory grined in our head, this is our victory, even faith. Believe, and then you have overcome, before you dvercome; and this will help you to overcome in your own perfons. And then commider and fook round about to the firong helper you have, the Spirit, If ye through the Spirit mortifie, St. Stronger is he that is in you, then he that is in the world; though he doth not vent allhis power to you; yet you may believe that there is a fecter latent vertue in the feed of grace, that it cannot be wholly overcome or conquered, and there is one engaged in the warfare with us, who will never leave us nor forfake us, who of fer purpole withdraweth his help now and then; to discover our weaknesse to us, that we may cleave the fafter to Him? who hever letteth fin get any power, or gather any firength, but out of wisdom to make the final victory the more glorious; in a word he leads us through weaknesses, infirmities, faintings, wreftlings, that his strength may be perfected, in weaknesse that when we are weak, then we may be Grongeft in Him , 2 Cor. 12 9. Our duty then is to follow this Spirit wheresoever he leadeth us : Chrift, the Captain of our Salvacion, when he went to Heaven, he fent the Spirit to be our, guider, to lead us thirter where he is ; and therefore we should refign and give up our felves to His guidance and direction. The naturec nature of a creature is dependence, so the very effence of a Christian consists in dependence and subordination to the Spirit of God. Nature it self would teach them that want wisdom, to commit themselves to these that have it, and not to carry the reins of their own life themselves.

Truly, not only the fense of our own imperfection of our folly and ignorance in their things that belong to life, should make us willing to yeeld our felves over to the Spirit of God, as blind men to their leader, as children to their nurles, as orphans to their Tutors; but also because the Spirit is made our Tutor and leader; Christ our, Father bath left us to the Spirit in his latter- will; and therefore as we have absolute necessity, so he hath both willingnesse and abilion becaule it is his office. O Lord, I know, faith feremigh, the way of man is not in himself, it is not in him that walketh to direct his steps, Jer. 10, 23. O! it were a great point of wifdom, thus to know our ignorance and folly, and this is the great qualification of Christs Disciples, simple as children, as little children, as void of conceit of their own wildom. Mark 10. 15. And this alone capacitats the foul to receive the impressions of wildom; as an empty table is fittelt to write upon; fo a foul emptied of it felf: whereas felf-conceit draweth a number of foolish senslesse draughts in the mind, that it cannot receive the true image of wildom. This then, when a foul finds that it hath milled it felf, being misguided by the wild-fire of its lufts, and buth hardly escaped perishing and falling head-long in the Pit, this disposes the foul to a willing relignation of it felf, to one wifer and powerfuller, the Spirit of God; and to he giveth the Spirit the ftring of his affections and judgment to lead him by, and he walketh willingly in that way to eternal life fince his heart was enlarged with fo much knowledge and love; and now having given up your felves thus, you would carefully eye your leader, and attendall his motions, that you may conform your felf to them; when foever the Spirit pulleth you by the heart, draweth at your conscience, to drive you to prayer, or any fuch duty, do not relift that pull, do not quench the Spirit, left He let you alone, and do not call you, nor speak to you. If you fall out thus with your leader then you must guide your selves; and truly you will guide it into the pit, if left to your felves; therefore make much of all the impulses of your conscience, of all the touches and inward motions of light and affection, to enteresin thele.

Verl. 13,14. Epistle to the Romanes. 247

shele and draw them forth in meditation and action, for thefe are pothing elfe, but the Spirit your leader plucking at you to follow Him and if you fit when he sileth to walk, if you negled fuch warnings, then you may grieve him, and this cannot but in the end be bitternelle to you. Certainly, many Christians are guilty in this, and prejudge themselves of the present comfort and benefite of this inward anointing, that teacheth all things, and of this bosomeguide that leadeth in all truth; because they are so heavy and himpill to be led siter Him: they drive flowly, and takes very much preffure and perswafion to any duty, whereas we should accustom our felves to willing and ready obedience upon the least fignification of his mind: yea, and which is worfe, we often reful the Holy Choft, he draweth, and we hold beloved fins, he pulleth, and we pull back from the most spiritual duties; there is lo bruch perversnesse and trowardnesse yet in our natures, that there needs the Almighty draught of his arm, to make it ftraight, as there is need of

infinite grace to pardon it.

Now, my beloved, if you have in your defires and effections refigned your felves over to the guidence of this Spirit, and this be your real and fincere endeavour to follow it, and in as far as you are carried back, or contrary, by temptation and corruption, or retarded in your motion, it is your lamentation before the Lord, I favunto you, chear your hearts, and life them up in the belief of this priviledge conferred upon you, you are the lons of God : for he giveth this Tutor and Pedagogue to none but to his own children, as many as are led by the Spirit of God, are the Sons of God. Suppole you cannot exactly follow his motion, but are often driven out, or turned back; yet hash not the Spirit the bold of your heart? are you not detained by the cord of your judgment, and the law of your mind? and is there not fome chain faftened about your heart, which maketh it out-firp the practice by defires and affections & you are the Suns of God, that is truly the greatest dignity, and highest priviledge, in respect of which, all relations may blish, and hide their faces : what are all the folendid and gliffering titles among men, but empty flower, and evanishing found, in respect of this : to be called the Son of a Gentle man, of a Noble-man, of a Kings how much do the for of men pride themselves in it? Bite truly, that putterh no intrinsick dignity in the perione themlelves, in is a milerable poverty to borrow praile droop another, and traly

he that books of his parentage, alient landat non fan, be praifethabet which is anothers not his own. But this dignity is truly a dignity, it puts intrinsick worth in the person, and puts a more excellent spirit in them, then that which is in the world, as is said of Goleb: and besides it intitles to the greatest happinesse imaginable.

SERMON XXXVI.

Rom. 8. 14. For as many as are led by the Spirit of God, they are the Sons of God.

Vers. 15. For ye have not received the spirit of bondage again to fear, &c.

Hildren do commonly refemble their parents, not only in the outward proportion and feature of their countenances, but also in the disposition and temper of their spirits; and generally they are inclined to imitate the customs and carriage of their parents, To that they sometimes may be accounted the very living images of fuch persons, and in them men are thought to out-live themselves. Now indeed, they that are the fonsof God, are known by this Character, that they are led by the Spirit of God: and there is the more necessity, and the more reason too, of this resemblance of God, and imitation of him in his children; because that very divine birth that they have from Heaven, confilts in the renovation of their natures, and affimilation to the divine nature; and therefore they are possessed with an inward principle, that carries them powerfully towards a conformity with their heavenly Father; and it becometh their great fludy and endeavour to observe all the difpetitions and carriage of their Heavenly Father, which are to ho-accurable and fuga, and furtable to Himfelf, that they at least may breath and hals after the indication of Him. Therefore our Lord exhorts us, and taketh a domestick example, and familiar patern to perfwade

Vers. 14, 15. Epistle to the Romanes. 249

perswade us the more by, Be ye perfect as your beavenly Father is perfed, Matth. 5. 48. And there is one perfection he especially recommends for our imitation, mercifulneffe and compassion towards men, opposed to the violence, fury, and implacablene se; to the oppression and revenge, and batted that abounds among men, Luk. 6. 36. And generally, in all his wayes of holinesse and purity. of goodnesse and mercy, we ought to be followers of Him, as dear children, who are not only oblidged by the common Law of Sympathy between Parents and Children; but moreover engaged by the tender affection that he carrieth to us, Epb. 5. 1. Now, because God is high as Heaven, and his way and thoughts and dispositions are infinitly above us, the pattern feems to be fo far out of fight, that it is given over as desperat by many to attempt any conformity to it; therefore it hath pleased the Lord to put his own Spirit within his own Children, to be a bosom-pattern and example: and this is our duty to refign our felves to his leading and direction: the Spirit brings the copy near hand us, and though we cannot attain, yet we should follow after; though we cannot make, out the lesson, yet we should be scribling at it; and the more we exercise our selves this way, setting the Spirits direction before our eyes, the more perfect thall we be.

It is high time indeed to pretend to this, to be a fon or a daughter of God: its a higher word then if a man could deduce his genealogy from an interrupted line of a thouland Kings and Princes. there is more honour, true honour in it, and more profit too, that which enriches the poorest, and ennobles the bases, inconceivably beyond all the imaginary degrees of men. Now, my beloved, this is the great design of the Gospel, to bestow this incomparable priviledge upon you, to become the Sons of God. But it is fad to think how many fouls scarce think upon it, and how many delude themselves. in it : but confider, that as many as are the Sons of God, are led by the Spirit of God, they have gotten a new leader and guider, other then their own fancy or humour, which once they followed in the ignorance of their hearts. "It is lamentable to conceive how the most part of us are acted, and driven, and carried head-long, rather then gently led, by our own carnal and corrupt inclinations; men pretending to Christianity, yet hurried away with every felfpleating object, as if they were not Mafters of themselves, furiously,

9 V 1

agitated by violent lufts, miscarried continually against the very dictates of their own reason and conscience. And I fear there is too much of these, even in those who have more reason to assume this honourable title of Son skip. I know not how we are exceedingly addicted to self-pleasing in every thing, whatsoever our sancy or inclination suggests to us, that we must do without more bands, if it be not directly finful; whatsoever we apprehend, that we must veht and speak it out, though to little or no edification; like that of Solomon, We deny our hearts nothing they desire, except the grossnesses, who are the Sons of God, we could not but disingage more with our selves, even in sawful things, and give over the conduct of our hearts and wayes to the Spirit of our Father, whom we may be perswaded of that he will lead us in the wayes of pleasant-

neffe and peace.

'Now, the special' and peculiar operations of the Spirit, are expreffed in the following words: There are some workings of the Spirit of God that are but introductory and subservient to more excellent works; and therefore they are transient, not appoint. ed to continue long, for they are not his great intendhiene; of this kind are these terrible representations of im and wrath, of the Julice of God, which puts the foul in a fear, a trembling fear ; and while fuch a foul is kept within the apprehention of fin and judgment, its thut up, as it were, in bondage. Now, though it be ertile that in the conversion of a finner, there is alwayes formething of this in more or leffe degrees; yet because this is not the preat defign of the Gospel, to put men in felt, But rather to give them confidence; nor the great intendment of God in the dispensation of the Law, To bring a foul in bondage under terror, but rather by the Cofpel to free them from that bondage ; therefore he hath reason to expresse it thus, 'ye have not received the Spirit of bondage again to fear, &c. But there we other operations of the Spirit, which are chiefly incended, and principally beflowed, as the great gift of our Father, to expresse his bounty and goodnesse towords us ; and from these he is called the Spirit of Adoption, and the Spirit of Intercession. The Spirit of Adoption, not only in regard of that witness-bearing and testification to bus conficiences of Gods love and favour, and our interest in it, as in elle fremt werfi but also in regard of that child-fike disposition of reverence and love.

Verf. 14, 15. Epistle to the Romanes. 231

love and respect that he begets in our hearts towards God, as our Father: and from both these slowes this next working crying, Abba; Father, aiding and assisting us in presenting our necessities to our Father, making this the continued vent of the heart in all extremities, to pour out all that burthens us in our Fathers bosom: and this gives marvelous ease to the heart, and releases it from the bondage of carefulnesse and anxiety, which it may be subject to, after the soul is delivered from the sear and bondage of wrath.

Let us speak then to these in order: the first working of the spirit is, to put a man in fear of bimfelf, and fuch a fear as mightily firaitens and embondages the foul of man: and this, though in it felf it be neither fo pleafant nor excellent, as to make it come under the notion of any gift from God, it having rather the nature of a torment and punishment, and being some sparkle of Hell already kindled in the Confeience; yet, hath made it beautiful and leasonable in its use and end, because he makes it to usher-in the pleasant and refreshing fight of a Saviour, and the report of Gods love to the World in Him. It is true, all men are in bondage to fin and Satan, and thut up in the darkneffe of ignorance and unbelief, and bound in the fetters of their own lufts, which are as the chains that are put about malefactors before they go to prifon, He that commits fin, is a fervant of fin, Joh. 8, 34. And to be a fervant of fin, is flavery under the most cruel tyrant : all thefe things are, yet how few fouls do apprehend it feriously, or are weary of their prison? how few groan to be delivered! nay, the most part account it only liberty, To hate true delivery as bondage. But some there are, whose eyes the Spirit of God opens, and lets them fee their bondage and flavery, and how they are concluded under the most heavy and weighty sentence that ever was pronounced. The curse and wrath of the everliving God, that there is no way to flie from it, or escape it, for any thing they can do or know. Now indeed, this ferious discovery cannot choose but make the heart of a man to tremble, as David, my heart trembles because of thy Judgments, and I am afraid of thee, Pial. 119. 120. Such sterious representation will make the floutest and proudest heart to fall down, and father for fear of that infinit incollerable weight of deferved wrath, and then the foul is in a fenfible bondage, that before was in a real, but insensible bondage; then its invironed about with bitter accusations, with dreadful challenges, then the Law of God arrefts

and confines the soul within the bounds of its own accusing Conscience; and this is some previous representation of that eternal imprisonment and banishment from the presence of God: albeit many of you are free from this sear, and enjoy, a kind of liberty to serve your own lusts, and are not sensible of any thraldom of your spirits; yet certainly the Lord will sometime arrest you, and bring you to this spiritual bondage, when he shall make the iniquities of your heels encompasse you about, and the curses of his Law surtound: when your Conscience accuseth, and God condemneth,

it may be too late, and out of date.

Alas then! what will you do, who now put your conscience by, and will not hearken to it, or be put in fear by any thing can be represented to you: we do not desire to put you in fear, where no fear is; but where there is infinit cause of fear, and when it is possible that fear may introduce faith, and be the forerunner of these glad tidings that will compose the soul: We desire only you may know what hondage you are really into, whether it be observed or not, that you may fear, lest you be enthralled in the chains of everlatting darknesse, and so may be perswaded to shee from it before it be irrecoverable. What a vain and empty sound is the Gospel of liberty by a Redeemer, to the most part who do not feel their bondage? Who believes its report, or cares much for it? because it is necessity that casts a heavy and lustre upon it, or takes the scales off our eyes, and opens our closed ears.

Now for you, who either are, or have been detained in this bondage, under the fearful apprehension of the wrath of God, and the sad remembrance of your fins, know that this is not the prime intent, and grand businesse to torment you, as it were, before the time; there is some other more beautiful and satisfying structure to be raised out of this soundation: I would have you improve it thus, to commend the necessity, the absolute necessity of a Redeemer, and to make him beautiful in your eyes. Do not dwell upon that, as if it were the ultimat or last work, but know that you are called in this rational way to come out of your selves into this glorious liberty of the sons of God, purchased by Christ, and revealed in the Gospel. Know you have not received the spirit of bondage only to fear, but to drive you to saith in a Saviour, and then you ought so to walk, as not to return to that sormer thraldome of the

fear of wrath, but believe his love.

SERMON XXXVII.

Rom. 8. 14. For as many as are led by the Spirit of God, they are the sons of God.

Vers. 15. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

HE life of Christianity, take it in it felf, it is the most pleafant and joyful life that can be, exempted from thefe fears and cares, these forrows and anxieties, that all other lives are Subject unto; for this of necessity must be the force and efficacy of true Religion, if it be indeed true to its name, to disburden and ease the heart, and fill it with all manner of consolation. Certainly it is the most rich Subject, and most compleatly furnished with all variety of delights to entertain a foul, that can be imagined : Yet, I must confess, while we consult with the experience and pra-Rice of Christians, this bold affertion feems to be much weakned, and too much ground is given to confirm the contrary milappreherfions of the world, who take it to be a fullen, melancholick, and difconsolat life, attended with many fears and sorows. It is, alas ! too evident, that many Christians are kept in bondage, almost alt their life-time, through fear of eternall death, how many difinall representations of fin and wrath, in the souls of some Christians, which keep them in much thraldom? at least, who is it that is not once, and often, brought in bondage after conversion, and made to apprehend fearfully their own estate, who hathfuch constant uninterrupted peace and joy in the holy Ghoft, or lyes under such direct beams of divine favour, but it is sometimes eclipsed, and their souls filled with the darknes of horrour and terrour, and truly the most pare, tale not so much sweetness in Religion, as makes them unceffant and unwearied in the wayes of Godliness: yet not withflanding of all this we muft.

must vindicat Christianity it felf, and not impute these things unto it, which are the infirmities and faults of the followers of it, who do not improve it unro fuch an ule, or ule it lo far as in it felf it is capable. Indeed, it is true that often we are brought to fear again. yet withall it is certain, that our allowance is larger, and that we have received the Spirit, norto put us in bondage again to fear, but rather to feal to our hearts that love of God which may not only expell fear, but bring in joy! I wish that this were deeply considered by all of us, that there is such a life as this attainable; that the word of God doth not deceive us in promiting fair things. which it cannot perform, but that there is a certain reality in the life of Chriftianit), in that peace and joy, tranquility and lerenity of mind that is holden out, and that some have really found it, and do find it; and that the reason why all of its do not find it in experience, is not because it is not, but because we have so little apprehention of it, and diligence after it. It is firange, that all men who have purfued fatisfaction in the things of this life, being difappointed, and one generation witnesling this to snother, and one person to another, that notwithstanding, men are this day as fresh in the pursuit of that, as big in the expectations as ever : and yet in this business of Religion, and the happiness to be found in it. though the Oracles of God in all ages have testified from Heaven how certain and possible it is, though many have found it in experience, and left it on record to others; yet there is to flender belief of the reality and certainty of it, and fo flack pursuit of it, as if we did not believe it at all. Truly, my beloved, there is a great mistake in this, and its generally too: all men apprehend other things more fealable and attainable then perforal holimeffe and happinesse in it; but truly, I conceive there is nothing in the world so practicable as this, nothing made to eatie, to certain to a foul that really minds it.

Let us take it so then, the sault is not Religions, that these who prosesse it are subject to so much sear and care, and disquieted with so much sorrow; it is rather because Christianity doth not fink into the hearts and souls of men, but only puts a tincture on their out-side, or because the saith of divine truths is so superficial, and the consideration of them so slight, that they cannot have much efficacy and influence on the heart, to quiet and compose it. Is it any wonder that some souls be subject again to the bondage of sear

Verl 14,15. Epistle to the Romanes.

and terrour, when they do not fland in aw to fin? Much liberty to fin, will certainly embondage the spirit of a Christian to fear. Suppole a believer in Jelus Chrift be exempted from the fazird of coudemnation; yet he is the greatest fool in the world that would on that account venture on fatisfaction to his lufts; for though it be true that he be not in danger of eternal wrath, yet he may find fo much present wrath in his conscience, as may make him think it was a foolish bargain; he may lole fo much of the sweetnesse of the peace and joy of God, as all the pleasures of fin cannot compenie: Therefore to the end that you whose souls are once pacified by the blood of Christ, and compoled by his word of pramile, may enjoy that conflant rest and tranquility, as not to be enthralled again to your old fears and terrolirs, I would advice and recommend to you there two things one is, that ye would be much in the studie of that allowance which the promises of Christ affords: be much in the ferious apprehension of the Gospel, and certainly your doubts and feares would evainifh, at one puff of fuch a rooted and effautished medication. Think what you are called to not so fear again, bae'to fove rather, and honour him as a Father, and then, take heed to walk fuitably, and preferve your feat of adoption implorted, sinruffed: you would fludy to to walk, as you may not call dirt upon it, or open any gap in the conscience for the re-entry of these hellift-like fears, and dreadful apprehentions of God. Certainly its impossible to preserve the Spirit in freedom, if a man be not watchfull against fin and corruption. David prayes a re-establish me with thy free Spirit; as if his fpirit had been abeled, embondaged, and enthraled by the power of that corruption. If you would have your spirits kept free from the lear of wrath, study to keep them free from the power of fin, for that is but a fruit of this; and its most fuirable that the foul that cares not to be in bondage colinful luffs thought by the rightefournesse of God, tempered with love and will down the brought under the bondage he would not that is, of lear and terrolly, for by this means the Lord makes him know how evil the first is, by the bitternelle of the fecond,

It is united on luch a Scripture as this, to propound many quelliing this be noter legal bondage? and wherein their differ the bons, days of a tout after believing, and in its biff on various and many fuch that bondage of fear is preparatory to faith? and many fuch

like,

like, but I choose rather to hold forth the simple and naked truth for your edification, then put you upon, or intertain you in such needleffe janglings and contentions. All I desire to say to a foul in bondage, is, to exhort him to come to the Redeemer, and to confider that his case calls and cryes for a delivery: Come, I say, and he shall find rest and liberty to his soul. All I would say to souls delivered from this bondage, is, to request and beseech them to live in a holy fear of fin, and jealousse over themselves, that so they may not be readily brought under the bondage of the fear of wrath again: Perfect love casts out the fear of hell, but perfect love brings in the fear of lin: Ye that love the Lord hate ill, and if ye hate it, ye will fear it in this state of infirmity and weaknesse, wherein we are : And if at any time ye through negligence and carelessness of walking, lofe the comfortable evidence of the Fathers love, and be reduced again to your old prison of legal terrour, do not despair for that, do not think that such a thing could not befall a child of God, and from that ground do not raze former foundations; for the Scriprince faith not that wholoever believes once in Christ, and receives the Spirit of Adoption, cannot fear again; for we fee it otherwife in David, in Heman, in Job, &c. all holy Saints; but the Scripture faith, ye have not received the spirit of bondage for that, end to fear again: it is not the allowance of your Father: your ale lowance is better and larger, if you knew it, and did not lit be-

Now, the great gift, and large allowance of our Father, is experient in the next words, but ye have received the Spirit of Adoption, etc. Which Spirit of Adoption is a Spirit of Interception, to make us cry to God as our Father. These are two gifts, Adoption or the priviledge of Sons, and the Spirit of Adoption revealing the love and mercy of God to the heart, and framing it to a soul-like disposition: compare the two states together, and its a marvelous change: a Rebel condemned, and then pardoned, and then adopted to be a son of God: a sinner under bondage, a bound stave to fin and Satan, not only freed from that intollerable bondage, but advanged to this liberty, to be made a Son of God, this will be the continued wonder of etermity, and that whereabout the long of Angels and Saints will be: accurred rebels, expecting nothing but present death, sinners arraighed, and sentenced before his Tribunal, and already tasking Hell in their Consciences, and in fear of eterms, perithing

Vers. 14, 15. Epifle voube Romanes. 257

rishing, not only to be delivered from all that, but to be dignified with this priviledge to be the Sons of God: to be taken from the Gibbit. to be Crowned, that is the great myfery of wildom and grace revealed in the Goffel, the proclaiming whereof will be the joynt labour of all the innumerable companies above for all eternity. Now if you ask how this efface is accombite, Himfelf rells us John 1.12. As many as believed or received him, to them be gave the priviledge to be the Sons of God. The way is made plain and easie, Christ the Son of God, the natural and eternal Son of God, became the fon of man; to facilitate this, he hath taken on the burden of mans fin, the chaffilement of our peace; and lo of the glorious Son of God he became like the wretched and accurred form of men; and therefore God hath proclaimed in the Gospel not only an immunity and freedom from wrath, to all that in the fense of their own milery, cordially receive him, ashe is offered; but the unspeakable priviledge of Sonship and Adoption for his sake who became our elder brother, Gol. 4. 4. 5. Men that want children use to supply their want by edepting some beloved friend in the place of a lon; and this is a kind of supply of nature for the comfort of them that want : But it is firange, that God having a Son fo glorious, the very character of his Person, and brightnesse of his glory, in whom he delighted from eternity, ftrange, I fay, that he should in a manner loffe and give away his only begotten Son, that he might by his means adopt others, poor despicable creatures, yes rebellious, to be his fons and daughters ! Certainly, this is an act infinitly transcending nature, such an act that bath an unfearchable mystery in it, into which Angels defire to look, and never cesse looking, because they never see the bottom of it. It was not out of indigency he did it, not for any need hie had of us, or comfore expected from us, but abfalutely for our necessity and consolation, that he might have upon whom to pour the riches of his grace.

KE

something was a top of the way the following

the season of the state of the season of

ell regular, agentales, fini i min pociet adole

SER.

illing, aut only cobe debreet from all time, bir to be fronte

SERMON XXXVIII.

Rom. 8. 15. But ye bave received the Spirit of adoption, whereby we cry, Abba, Father.

the Parlia countries is our price a sed to

Ebold what manner of love the Father bath shewed unto us, that Swe hould be called the Sons of God, 1 Joh. 3. t. It is a wonderful expression of love, to advance his own creatures, not only infinitly below himfelf, but far below other creatures, to fuch a dienter. Lord what is man that thou fo magnifieft him ! but it furpaffes wonder, that rebellions creatures, his enemies, thould have, not only their rebellions freely perdoned, but this priviledge of Son-flip bestowed upon them ; that he should take enemies and make Sons of them; and not only Sons, but Heirs, Co-heirs with his own only begotten Son. And then, how he makes them fons, is as wonderful, as the thing it felf, that he frould make his own Bon, our Brother, bone of our bone, and Aelh of our flefti; and make him firing out as a branch or rod out of the dry flemm of Teffe, who himfelf was the root of all mankind ? This is the way God fent bis Son, made of a woman, under the Law, that we might receive the adoption of fons, Gal. 4. 5. The House of Heaven marries with the Earth, with them who have their foundation in the duft ; the chief Heir of that heavenly Family; joyneth in kindred with our bale and obleure family, and by this moons, we are made of kin to God, But of him une ye in Chnift Jefus, & Cor. 1. 20.1-12 behoved Chrift, in a manner, to lofe his own Son- ship as to men, to have it so vailed and darkned by the superadded interest in us, and his nearnesse to us, he was so properly a Son of man, subject to all humane infirmities, except fin, that without eyes of faith; men could not perceive that he was the Son of God : and by this wonderful exchange are we made the fons of God : whoever, in the apprebenfion of their own enmity and distance from God, receive Christ Jesus, offered as the peace, the bond of union between the

two Families of Heavenand earth, that were at an infinit odds and. diffance, whoever (I fay) believes thus in him, and flies to him. desiring to lay down the weapons of their warfare, their peace is not only made by that marriage which Christ made with our nature, but they are bleffed with this power and priviledge to be the fans and daughters of the Most Hig : band from thence you may conclude, that if God be your Father, you can want nothing that is good: but the determination of what is good for you, whether in spiritual enlargments, or in the things of this life, you must refer to his wildom: for his love indeed is strong as death, nothing can quench ir, in the point of reality and conflancy: there is nothing to hadow it out among men; the love of women is earnest and vehement, but that is nothing to it, 1/4. 49. 15. For they may forget. but be cannot. Yet his love is not a foolish dotage, like men that is often miscarried with fancy and luft but it is a rational and wife affection, administred and expressed with infinit reason and wildom : and therefore, he chooses rather to profit us, then to please us in his dealings, and we who are not so fit to judge and discern our own good, should commit all to his Fatherly and wife providence. Therefore if you be tempted to anxiety and carefulnelle of mind either through the earthlinesse of your dispositions, or the present firaits of the cime, you who have religned your felf to Jesus Chrift, would call to mind that your heavenly Father careth for you: and and what need you care too? why not, use your lawful Callings, be diligent in them, this is not to prejudge that, but if you believe in God, then you are oblidged by that profession to abate from the fuperfluous tormenting thoughtfulneffe, that is good for nothing. but to make you more miserable then your troubles can make you. and to make you milerable before you be milerable; to anticipat your forrows. If you fay God is your Father, you are tyed to devolve your felves over on him, and trust in his good will and faithfulneffe, and to fit down quietly as children that have parents to provide for them.

Now, the other gift is great too, the Spirit of adoption, and because ye are sons, therefore bath be given you the Spirit of his Son, faith this Apostle, Gal. 4. 6. And lo it is a kind of contectary of the great priviledge and bleffed effate of adoption. adopt children, use to give them some kind of token to expresse their love to them : But as the Lord is higher then all, and this

Kk 2

priviledge

priviledge to be His for or child is the greatest dignity imaginable. to this gife of his Spirit faits the greatnesseamd glory and love of our Pather. It is a Fathers gift indeed, a gift fuitable to our heavenly Father. If stather that is tender of the education of his child, and would defire nothing to much as that he might be of a vertuous and gracious disposition, and good ingine, I think if he were to expresse his love in one wish, it would be this, that he might have fuch a spirit in him, and this he would account better then all that he could leave him : But if it were possible to transmit a gracious and well-disposed and understanding spirit from one so another, and if men could leave it, as they do their inheritance to their children, certainly a wife and religious parent would first make over a disposition of that to his children, as Elisha sought a double measure of Elijahs first, so s father would wish such a meafure to his children, and if it were possible, give it : But that may not be, all that can be done is to wish well to them, and leave them agood example for imitation: But in this our heavenly Father transcends all, that He can import his own Spirit to his adopted children, and this Spirit is in a manner the very effential prineiple that maketh them children of the Father! their natures, their dispositions are under his power, he can as well reform them, as you can change your childrens girments: he can make of us what he will, our hearts are in his hand, as the water, capable of any impression he pleaseth to put on it; and this is the impression he putteth on his children, he putteth his Spirit in their hearts, and writeth his Law in their inward parts, a more divine and higher work, then all humane perswasion can reach. This Spirit they receive as earnest of the inheritance, and withall, to make them fit for the inheritance of the Saints in light.

Now, the working of this Spirit of Adoption, I conceive to be sbreefold, befide that of Interceffion, expressed in the vers. The first work of the Spirit of Adoption, that wherein a Fathers affection seems to break first from under ground, is, the revealing to the heart, the love and mercy of God to sinners. I do not say, to such a soul in particular, for that application is neither first, nor universal? But hereinthe Spirit of Adoption first appears from under the cloud-offear, and this is the first opening of the prison of boudage, wherein a soul was shut, when the plain way of reconciliation to God in Christ, and delivery from the bondage of sin and wrath, is holden

our; when such a word as this comes into the foul, and is received with fome gladneffe, God fo loved the world, that he gave his Son &c. This is a true and faithful faying, &c. Come ye that labour and weary, and I will give refe to your fouls: When a foul is made to hear the glad eldings of liberty preached to captives, of light to the blind. of joy to the heavy inthirit, of life to the dead's though he cannot come that length as to lee his own particular interest, yet the very receiving affectionarly and greedily fuch a general report as good and true, gives some ease and relaxation to the heart. To see delivery possible, is some door of hope to a desperat sinner; but so see it, and elpy more then a possibility, even great probability, though he cannot reach a cereainty, that will be as the breaking open of a willdow of light in a dark dungeon, it will be as the taking off of fome of the hardest fetters, and the worst chains, which makes a man almost to think himself at liberty. Now this is the great office of the Spirit of the Father, to beget in us good thoughts of Him, to incline us to charitable and favourable confirution of Him, and make us ready to think well of Him, to beget a good underflanding between us and Him, and correct our jealous milapprehenfions of Him; for certainly we are meturally suspicious of God, that he deals not in fad earnest with us : when ever we fee the higher of our provocation, and weight of deferved indignation, we think him like our felves, and can hardly receive, without sufpition; the Gothel that layer open his love in Christ to the world.

Now, this is the Spirits work, to make us entertain that honourable thought of God, that he is most inclinable to pardon sinners; and that his mercy is infinitly above mans sin; and that it is no prejudice to His Holiness or Justice; and to apprehend seriously a constant reality and solid truth in the promises of the Gospel; and so convince a soul of righteon/nesses, Joh. 18. that there is a way of justifying a somer and ungodly person, without wrong to Gods righteonshelle; and this being well pondered in the heart; and received in love, the great businesses is done; after that, particular application is more easie, of which I shall not speak now, because occasion will be given in the next vers, about the Spirits witnessing with our spirits, which is another of the Spirits workings: only say this, that which makes this so difficult, is a desect in the first: but the common principles of the Gospel are not really, and so seriously apprehended, because many souls do not put to their seal.

to witnesse to the promises and truth of it; therefore the Lord of ten denies this seal and witnesse to our comfort. It is certainly a preposterous way Satan puts souls upon, sirst, to get such a testimony for the Spirit, before they labour to get such a testimony to Christ, and eccho or answer in their hearts to his word: this way it seems shortest; for it would leap into the greater liberty at the first hand, but certainly its farthast about, because its impossible for souls to leap immediatly out of bondage to assure, without some middle step: they cannot passe thus from extreams to extreams, without going through the middle state of receiving Christ, and laying his word up in the heart; and therefore it proves the way surthest about, because when souls have long wearied themselves, they must at length turn in hither.

But there is another working of the Spirit, I wish you were acquaint with: as the first work is to beget a suitable apprehension of Gods mind and heart towards sinners; so the next is, to beget a suitable disposition in our hearts towards God as a Father: The first apprehends his love, the next reflects it back again with the heart of a sinner to Him: The Spirit first brings the report of the love and grace of God to us, and then he carries the love and respect of the

heart up to God

You know how God complains in Malachi, If I be a Father, where it my fear and honour: for these are the only sitting qualifications of Children, such a reverent respective observance of our Heavenly Father, such affectionat and humble carriage towards him, as becometh both His Majesty and His Love: as these are tempered one with another in Him, his Love not abasing his Majesty, and his Majesty not diminishing his Love: So we ought to carry, as reverence and considence, fear and love, may be contempered one with another, so as we may neither forget his infinit greatnesse, nor doubt of his unspeakable love: and this inward disposition ingraven on the heart, will be the principle of willing and ready obedience, it will in some measure be our meat and drink to do our Fathers will; for Christ gave us an example how we should carry towards him: How humble and obedient was he, though his only begotten Son!

SERMON XXXIX.

Rom. 8. 15. Whereby we cry, Abba,

S there is a light of grace in bestowing such incomparably high dignities and excellent gifts on poor finners, fuch as tomake them the fons of God, who were the children of the Devil; and heirs of a kingdom, who were heirs of wrath; fo there is a depth of wildom in the Lords allowance and manner of dispensing his love and grace in this life; for though the love be wonderful that we should be called the fons of God; yet as that Apostle speaks, It doth not yet so clearly appear what we shall be , by what we are, 1 Joh. 3. 1. Our present condition is so unlike such a flate and dignity, and our enjoyments fo infuirable to our rights and priviledges, that it would not appear by the mean, low, and indigent flate we are now into, that we have fo great and glorious a Father. How many infirmities are we compassed about with? How many wants are we preffed withall? our necessities are infinit, and our enjoyments no wayes proportioned to our necessities: Not withflanding even in this, the love and wisdom of our Heavenly Father shews it felf, and oftentimes more gloriously in the theatre of mens weaknesse, infirmities and wants, then they could appear in the absolute and total exemption of his children from necessities : ftrength perfected in weakneffe, grace fufficient in infirmities, hath some greater glory then strength and grace alone. Therefore he hath cholen this way as most fit for the advancing his glory, and most fuitable for our comfort and edification, to give us but little in hand, and environ us with a crowd of continued necessities and wants within and without, that we may learn to cry to him as our Father, and feek our supplies from him, and withall he hath not been spating, but liberal in promises of hearing our cryes, and supplying our wants; to that this way of narrow and hard difpentation, that at first feems contrary to the love and bounty and riches of our Father, in the perfect view of it, appears to be the only way to perpetust.

petuat our communion with Him, and often to renew the fense of His love and grace, that would grow flack in our hearts, if our needs did not every day fir up fresh longings, and his returns by this means are formuch the more selfelling. There is a time of childrens minority, when they fland in need of continual supplies from their Parents, or Tutors, because they are not entered in possession of their inheritance, and while they are in this flate, there is nothing more befeeming them then in all their wants to addreffe to their Father, and represent them to Him, and it is fit they should be from hand to mouth, as you fay, that they may know and acknowledge their dependance on their Father. Truly this is our minority, our presence in the body, which because of fin that dwells in it, and its own natural weaknelle and incapacity, keeps us at much distance with the Lord, that we cannot be intimatly present with him. Now, in this condition, the most natural, the most comely and becoming exercise of children, is, to cry to our Father, to prefent all our grievances, and thus to intertain some holy correspondence with our absent Father, by the messenger of prayer and Supplication, which cannot return empty, if it be not fent away too full of felf-conceit. This is the most natural breathing of a child of God in this world, it is the most proper acting of his new life, and the most witable expiration of that Spirit of Adoption, that is inspired into him: fince there is so much life as to know what we want, and our wants are infinite; therefore that life cannot but best this way, in holy defires after God, whole fulneffe can supplie all wants : this is the Pulle of a Christian, that goeth continually, and there is much advantage to the continuity and incerruptednelle of the motion, from the infinitnelle and inexhaultednelle of our needs in this life, and the continual affaults that are made by necessity and temptation on the heart. But ye have received the Spirit of Adoption, whereby we try, &c. He puts in his own Name in the latter part, though theirs was in the former part : When he feeks of a donation or priviledge, he upplies to the meaneff. to the wehat the lowest and most despised creatury is not in any incapacity to receive the greatest gifts of God; and then when he mentions the working of that Spirit in way of interteffion, because it imports necessity and want, he cares not to commit fome incongruity in the Language, by changing the Perfor, that he may teach us that weakneffe, infirmities, and wants, are common to thebest

and chiefest among Christians; That the most eminent have continual need to cry; and the lowest and obscurest believers have as good ground to believe the hearing and acceptance of their cryes; that the highest are not above the weakest and lowest ordinance, and that the lowest are not below the comfort of help and acceptation in him. Nay, the growth and increase of grace, is so far from exempting men from or feeting them above this duty of constant supplication, that by the contrary, this is the just measure of their growth and altitude in grace: as the degrees of the hight of the Water of Nilus in its overflowing, are a fure fign of the fertility or barrennesse of that year; fo the overflowings of the spirit of Prayer in one, gives a present account how the heart is, whether barren and unfruitful in the knowledge of Tefus Christ, or fruitful and lively and vigorous in it. It is certain that contraries do discover one another, and the more the one be increased, that is, not only the more incompatible and inconsistent with the other, but gives the most perfect discerning of it. When grace is but as twi-light in the foul, and as the dawning of the day only, groffe darkneffe and uncleanneffe is feen; but the more it grow to the perfect day, the more fin is fin, and the more its hated, wants are discovered that did not appear; and therefore it exerciseth its self the more in opposition to fin, and supplication to God. To speak the truth, our growth here is but an advancement in the knowledge and fense of our own indigencey: Its but a further entry into the idolatrous Temple of the heart, which makes a man fee daily new abominations worse then the former; and therefore you may eafily know that fuch repeated fights and discoveries, will but presse out more earnest and frequent cryes from the heart, and such a growth in humility, and faith in Gods fulnesse, will be but as oyl to feed the flame of supplication. For what is Prayer indeed, but the ardency of the affection after God, flaming up to him in cryes and requests?

To speak of this exercise of an holy heart, it would require more of she spirit of it then we have: but truly this is to be lamented, that though there be nothing more common among Christians in the outward practice of it; yet that there is nothing more extraordinary and rare even among many that use it, then to be acquainted with the inward nature of it. Truly, the most ordinary things in Religion, are the greatest mysteries, as to the true life of them: we are strangers to the soul and life of these things, which consists in the holy behaviour and deport-

ment of our Spirits, before the Father of Spirits.

Thele words give some ground to speak of some special qualifications

of prayer, and the chief principle of it. The chief principle and original of prayer, is, the Spirit of adoption received into the heart : It is a bufineffe of a higher nature, then can be taught by precepts; or learned by custo me and education there is a general mistake among men, that the gift of prayer is attained by learning, and that it confifts in the freedom and plenty of expression. But O! how many Doctors and disputers of the world. that can defend all the articles of faith against the opposers of them? Yet how unaquainted are they with this exercise, that the poor and unlearned, and nothings in the world, who cannot dispute for Religion, yet they fend up a more favory and acceptable facrifice, and sweet incense to God dayly, when they offer up their fouls defires in simplicity and sincerity. Certainly this is a spiritual thing, derived only from the sountain of Spirts, this grace of pouring out our fouls into him, and keeping communication with him, the variety of words, and riches of expression, it is but the shell of it, the exeternal sadow; And all the life consists in the frame of the heart before God; And this none can put in frame, but he that formed the Spirit of man within him: some through custom of hearing and using it, attain to a habit of expressing themselves readily in it. it may be to the fatisfaction of others, but alas! they may be ftrangers to the first letters and elements of the life and spirit of prayer. I would have you who want both, look up to heaven for it: many of you cannot be induced to pray in your family, (and I fear little or none in feeret, which is indeed a more ferious work) because you have not been used, or not learned, or fuch like . Alas ! beloved, this cometh not through editcation or learning, it cometh from the Spirit of adoption : and if ye cannot pray, ye say ye have not the Spirit, and if ye have not the Spirit, ye are not the Sons of God. Know what is in the inevitable sequel of your own confessions.

But I haste to the qualifications of this divine work, fervencie, reverence, and considence; Fervencie in crying, reverence and considence in crying, Abba, Father; for these two suit well towards our Father: the first, I sear, we must seek it elsewhere then in prayer, I find it spent on other things of lesse moment. Truly all the Spirit and affection of men runes in another channel, in the way of contention and strife, in the way, of passion and miscalled zeal, and because these things whereabout we do thus earnestly contend, have some interest or coherance with Religion, we not only excuse but approve our vehemency. But O! much better were that imployed in supplications to God that were a divine channel. Again, the marrow of other mens Spirits is exhausted in the pursuit of things in the world, the edge of their desires is turned that way, and it must needs be

blunted and dulled in spiritual things, that it cannot pierce into Heaven, and prevail effectually. I am fure, many of us ufeth this excuse, who are fo cold in it, that we do not warm our felves, and how shall we think to prevail with God, our spirits make little noise when we cry all the loudest; we can scarce hear any whisper in our hearts, and how shall he bear us? Certainly, it is not the extension of the voice pleaseth Him, it is the cry of the heart that is fweet harmony in his ears; and you may easily perceive that, if you but consider that he is an infinit Spirit, that pierceth into all the corners of our hearts, and hath all the darkneffe of it as light before him, how can you think that fuch a spirit can be pleafed with lip-cryes? how can he endure fuch deceit and falshood, (who hath so perfect a contrariety with all falle appearances) that your heart should lye so dead and flatt before him, and the affection of it turned quite another way? There were no facrifices without fire in the Old Testament, and that fire was kept-in perpetually; and so no prayer now without some inward fire, conceived in the delires, and blazing up and

growing into a flame in the presenting of them to God.

The incense that was to be offered on the Altar of persume, Exod. 30. it behaved to be beaten and prepared; and truly, prayer would do well to be made out of a beaten and bruised heart and contrite spirit, a spirit eruly fensible of its own unworthinesse and wants : and that beating and pounding of the heart will yeeld a good fragrant smel, as some spices do not till beaten: The incense was made of divers spices, intimating to us, that true prayer is not one grace alone, but a compound of graces. It is the joynt exercise of all a Christians graces; seasoned with alls every one of them give some peculiar fragrancy to it, as Hamility, Faith, Repentance, Love, &c. The acting of the heart in supplication, is a kind of compend and refult of all thefe, as one perfume made up of many But above all, as the incense, our prayers must be kindled by fire on the Altar, there must be some heat and servour, some warmnesse conceived by the holy Spirit in our hearts, which may make our spices fend forth a pleasant smell, as many spices do not till they get heat. Let us lay this engagement on our hearts, to be more ferious in our addresses to God the Father of spirits, above all, to present our inward foul before him, before whom it is naked and open, though we do not And certainly frequency is prayer will much help us to fervency, and to keep it when we have it.

SER.

SERMON XL.

Rom. 8. 15. —VV bereby me cry, Abba,

LL that know any thing of Religion, must needs know and confess that there is no excercise either more suitable to him that profeffeth it, or more needful for him, then to give himfelf to the exercise of prayer: but that which is consessed by all, and as to the outward performance gone about by many, I fear it is yet a mystery sealed up from us, as to the true and living nature of it. There is much of it expressed here in few words, whereby we cry, Abba, Father. divine constitution and qualification of this divine work, is here made up of a cemper of fervency, reverence, and confidence. The first I spoke of before, but I fear our hearts was not well heated then, or may be cooled fince. It is not the loud noise of words that is best heard in Heaven, or that is conftructed to be crying to God: No, this is transacted in the heart more filently to men, but it friketh up into the cars of God : His ear is tharp, and that voice of the fouls defires is thrill, and though it were out of the depths, they will meet together. It is true, the vehemency of affection will sometimes cause the extension of the voice: but yet it may cry as loud to Heaven when it is kept within. I do not presse such extraordinary degrees of servour as may effect the body; but I would rather with we accustomed our selves to a solid calm feriousnesse and earnestnesse of spirit, which might be more constant then fuch raptures can be, that we might alwayes gather our spirits to what we are about, and avocat them from impertinent wanderings, and fix them upon the present object of our worthip : this is to worthip him in spirit, who is a Spirit.

The other thing that composes the sweet temper of prayer, is reverence: and what more suitable? whether you consider Him or your selves? If I be your Father where is my bonour, and if I be your Master where is my fear? Mal. 1. 6. While we call him Father, or Lord, we proclaim this much, that we ought to know our distance from him, and his superiority to us: and if worship in prayer earry not this character, and expresse not this honourable and glorious Lord, whom we serve, it

wantes that congruity and fuitablenesse to him that is the beauty of it. Is there any thing more uncomly, then for children to behave themfelves irreverently and irrespectively towards their Fathers, to whom they owe themselves? It is a monstruous thing even innature, and to natures light : O how much more abominable must it be, to draw near to the Father of Birits, who made us, and not we our sclues, in whose band our breath is, and whose are all our mayes; in a word, to whom we owe not only this duft, but the living spirit that animats it, that was breathed from Heaven, and finally, in whom we live, and move, and have our being, and well-being, to worship tuch an one, and yet to behave our felves to unfeemly and irreverently in his prefence, our hearts not aricken with the apprehension of his glory, but lying flatt and dead before him, having scarcely him in our thoughts whom we speak to, and finally, our deportments in his fight, are fuch, as could not be admitted in the presence of any person a little above our selves, to be about to speak to them, and yet to turn aside continually to every one that cometh by, and entertain communication with every base creature; this, I say, in the presence of a King, or Nobleman, would be accounted. fuch an absurd incivility, as could be committed; and yet we behave our Clves just fo with the Father of Birits.

O the wandrings of the hearts of men in divine worthin ! while we are in communication with our Father and Lord in prayer, whose heart is fixed to a constant attendance and presence, by the impression of his glorious holinesse? whose spirit doth not continually gadd abroad, and take a word of every thing that occurrs, and fo marrs that foul-correfpondance ? O that this word, Pfal. 89. 7. were written with great letters on our hearts, God is greatly to be feared in the affembly of the Saints, and to be had in reverence of all them that are about him : that one word, God, speakethall. Either we must convert Him in an idol, which is nothing; or if we apprehend Him to be God, we must apprehend our infinit distance from Him, and his unspeakable, inaccessible glory above us. He is greatly feared and reverenced in the Affemblies that are above, in the upper Courts of Angels, those glorious Spirits who must cover the feet from us, because we cannot see their glory; they must cover their faces from Him, because they cannot behold his glory, I/a. 6. what a glorious train hath he, and yet how reverend are they? they wait round about the Throne, above and about it, as Courtiers upon their King, for they are all ministring spirits, and they rest not day and night to adore and admire that holy one; crying, boly, boly, holy, the whole earth is full of his glery. Now, how much more then (hould

SERMON XL.

Rom. 8. 15. —VV bereby we cry, Abba, Father.

LL that know any thing of Religion, must needs know and confess that there is no excercise either more suitable to him that proleffeth it, or more needful for him, then to give himself to the exercise of preyer: but that which is consessed by all, and as to the outward performance gone about by many, I fear it is yet a mystery sealed up from us, as to the true and living nature of it. There is much of it expressed here in few words, whereby we cry, Abba, Father. The divine constitution and qualification of this divine work, is here made up of a temper of fervency, reverence, and confidence. The first I spoke of before, but I fear our hearts was not well heated then, or may be cooled fince. It is not the loud noise of words that is best heard in Heaven, or that is confiructed to be crying to God: No, this is transacted in the heart more filently to men, but it firiketh up into the ears of God : His ear is sharp, and that voice of the fouls defires is shrill, and though it were out of the depths, they will meet together. It is true. the vehemency of affection will fometimes cause the extension of the voice: but yet it may cry as loud to Heaven when it is kept within. I do not presse such extraordinary degrees of servour as may effect the body; but I would rather with we accustomed our selves to a solid calm feriousnesse and earnestnesse of spirit, which might be more constant then fuch raptures can be, that we might alwayes gather our spirits to what we are about, and avocat them from impertinent wanderings, and fix them upon the prefent object of our worship : this is to worship him in fpirit, who is a Spirit.

The other thing that composes the sweet temper of prayer, is reverence: and what more suitable? whether you consider Him or your selves? If I be your Father where is my honour, and if I be your Master where is my fear? Mal. 1. 6. While we call him Father, or Lord, we proclaim this much, that we ought to know our distance from him, and his superiority to us: and if worship in prayer earry not this character, and corressed not this honourable and glorious Lord, whom we serve, is

wanter that congruity and fuitablenesse to him that is the beauty of it. Is there any thing more uncomly, then for children to behave themfelves irreverently and irrespectively towards their Fathers, to whom they owe themselves? It is a monfiruous thing even innature, and to natures light: Ohow much more abominable must it be, to draw near to the Father of Birits, who made us, and not we our selves, in whose hand our breath is, and whose are all our mayes; in a word, to whom we owe not only this duft, but the living spirit that animats it, that was breathed from Heaven, and finally, in whom we live, and move, and have our being, and well-being, to worship tuch an one, and yet to behave our felves fo unfeemly and irreverently in his prefence, our hearts not fricken with the apprehension of his glory, but lying flatt and dead before him, having scarcely him in our thoughts whom we speak to. and finally, our deportments in his fight, are fuch, as could not be admitted in the presence of any person a little above our selves, to be about to speak to them, and yet to turn aside continually to every one that cometh by, and entertain communication with every base creature; this, I fay, in the presence of a King, or Nobleman, would be accounted. fuch an abfurd incivility, as could be committed; and yet we behave our Clves just fo with the Father of firits.

O the wandrings of the hearts of men in divine worthin ! while we are in communication with our Father and Lord in prayer, whose heare is fixed to a constant attendance and presence, by the impression of his glorious holinesse? whose spirit doth not continually gadd abroad, and take a word of every thing that occurrs, and fo marrs that foul-correfpondance? O that this word, Plal. 89. 7. were written with great letters on our hearts, God is greatly to be feared in the affembly of the Saints, and to be had in reverence of all them that are about him: that one word, God, speakethall. Either we must convert Him in an idol, which is nothing; or if we apprehend Him to be God, we must apprehend our infinit distance from Him, and his unspeakable, inaccessible glory above us. He is greatly feared and reverenced in the Affemblies that are above, in the upper Courts of Angels, those glorious Spirits who must cover the feet from us, because we cannot see their glory; they must cover their faces from Him, because they cannot behold his glory, I/a. 6. what a glorious train hath he, and yet how reverend are shey? they wait round about the Throne, above and about it, as Courtiers upon their King, for they areall ministring spirits, and they rest not day and night to adore and admire that holy one; crying, holy, boly, holy, the whole earth is full of bis glery. Now, how much more then

should he be greatly feared and had in reverence in the affembly of his Saints, of poor mortal men, whose foundation is in the duft; and dwell in clay : and befides drink in iniquity like water ? there is two points of difference and diffance from us, He is nearer Angels, for Angels are pure firits, but we have fleft, which is furtheft removed from his nature : And then Angels are boly and clean ; yet that is but spotted to his unspotted holinesse; but we are defiled with sin, which putteth us farthest off from him, and which his holinesse hath greatest antipathy at. Let us confider this, my beloved, that we may carry the impression of the glorious holinesse and Majesty of God on our hearts, when ever we appear before him, that fo we may ferve and rejoice with trembling, and pray with reverence and godly fear: if we apprehend indeed our own quality and condition, how low, how bale it is, how we cannot endure the very clear aspect of our own consciences, we cannot look on our felves fledfaftly without shame and confusion of face, at the deformed spectacle we behold much lesse would we endure to have our souls opened and presented to the view of other men, even the baseft of menewe would be overwhelmed with shame if they could see into our hearts? Now then, apprehend feriously what He is, how glorious in holinesse? how infinit in wildom, how the fecrets of your fouls are plain and open in his fight? and I am perfwaded, you will be composed to a reverend humble and trembling behaviour in his fight.

But withall, I muft add this, that because he is your Father, you may intermingle confidence; nay, you are commanded to to do, and this honours him as much as reverence; for confidence in God, as our Father, is the best acknowledgment of the greatnesse and goodnesse of God, it declareth how able he is to fave us, and how willing, and so ratifieth all the promifes of God made to us, and fetteth to a feal to his faithfulness: there is nothing he accounts himself more honoured by, then a souls full refigning it felf to him, and relying upon his power and good-will in all necessities, casting its care upon Him, as a loving Father, who careth And truly, there is much beauty and harmony in the juncture of thefe two, releving with trembling, confidence with reverence, to ask, nothing doubting, and yet sensible of our infinit distance from him, and the disproportion of our requests to his Highnesse. A child-like disposetion is composed thus, as also, the temper and carriage of a Courtier hath these ingredients in it. The love of his Father, and the savour of his Prince, maketh him take liberty, and affume boldneffe, and withall he is not unmindful of his own diffance from his Father, or Mafter, Let as draw near with full affurance of faith, Heb. 10, 22. There is much

in the Scripture, both exhorted, commanded, and commended, of that wapperm, that liberty and boldnesse of pouring out our requests to God, as one that certainly will hear us, and grant that which is good, Unbelief (poilethall, it is a wretched and bale-spirited thing, that can conceive no honourable thoughts of God, but only like it fell; but faith which is the well-pleafing ingredient of prayer: the lower thoughts a man have of himfelf, it maketh him conceive the higher and more honourable of God, My mayes are not as your mayes, nor my thoughts as your thoughts, but as far above, as the Heaven above the Earth, Ifa. 55. 8. This is the rule of a believing fouls conceiving of God, and expecting from him: and when a foul is thus placed on God, by truffing and believing in him, it is fixed, My heart is fixed, trufting in the Lord, Plal. 112. 7. O how wavering and incontant is a foul, till it fix at this Anchor, upon the ground of his immutable promifes? its toffed up and down with every wind, its double-minded: Now one way, then another; now in one mind, and shortly changed : and indeed the soul is like the Sea, capable of the least or greatest commotion, 7am. 1. 6, 7, 8. I know not any thing that will either fix your hearts from wandring in Prayer, or establish your hearts from trouble and disquiet after it, nothing that will so exonor and ease your spirits of care as this, To lay hold on God as All-sufficient, and lay that confirmint on your hearts, to wait on him and his pleafure, to caft your fouls on his promifes that are fo full and fo free, and abide there, as at your Anchor-hold, in all the vicifliandes and changes of outward or inward things. In firitual things that concerns your falvation, that which is absolutely necessary, you may take the boldnesse to be absoluce in it, and as Job, though he should flay me, yet will I trust in thee; and as Jacob, I will not let thee go till thou ble fe me : But either in outward things, that have some usefulness in them, but are not alwayes fittest for our chiefest good; or in the degrees of spiritual gifts, and meafures of graces, the Lord calls us without anxiety to pour out our hearts in them unto him; but withall we would do it with submission to his pleasure, because he knows best what is best for us. In these, we are not bound to be confident to receive the particular we ask, but rather our confidence should pitch upon his good-will and favour, that he will certainly deny nothing that himfelf knows is good for us: And to in thefewe should absolutely cast our self without carefulnesse upon his loving and fatherly providence, and refign our felves to him to be disposed of in . them as he fees convenient. There is sometimes too much limitation. of God, and peremptoriness used with him in such things, in which his mildom craves a latitude both in publick and privat matters, even as

mann:

mens effections and interests are ingaged; but ordinarily its attended and followed with shame and disappointment in the end: and there is on the other hand intollerable remisseness and slacknesse in many, in prefing even the weightiest petitions of falvation, mortification, &c. which certainly ariseth from the dissidence and unbelief of the heart, and the want of that rooted persuation, both of the incomparable necessity and worsh of the things themselves, and of his willinguesse and engagement to bestow them.

The word is doubled here, Abba, Father, the Syriack and Greek word fignifying one thing, expressing the tender affection and love of God towards them that come to him. He that comet to God must believe that he is a remarder of them that seek him diligently; so he that cometh to God must believe that he bowels and compassion of a Father, and will be more easily inclined with our importunat cryes, then the fathers of our flesh: he may suffer his children to cry long, but it is not because he will not hear, but because he would hear them longer, and delights to hear their cry oftener. If he delay, its his wisdom to appreciat and endear his mercies to us, and to teach us to

prefle our petitions, and fue for an answer.

Befides, this is much for our comfort, that from whomsoever, and whatsoever corner in the world prayers come up to him, they cannot want acceptance: All Languages, all Countreys, all Places are sanctified by Jesus Christ, that whosoever calls upon the Name of the Lord, from the ends of the earth, shall be saved: And truly it is a sweet meditation to think, that from the ends of the earth, the cryes of souls are heard; and that the end is as near Heaven as the middle; and a Wildernesse as near as a Paradise; that though we understand not one another, yet we have one loving and living Father that understands all our meanings; and so the different Lauguages and Dialects of the members of this body make no consustion in Heaven, but meet together in his heart and affection, and are one persume, one incense, sent up from the whole Catholick Church, which here is scattered on the earth. O that the Lord would perswade us to cry this way to our Father in all our necessities!

14 NO 63

